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TEXT AND STUDIES

Gajagrahaṇaprakāra of Nārāyaṇa Dīkṣita
Edited with introduction by *E.R. Sreekrishna Sarma.*

1

V. VARADACHARI

UDAYANA ON VEDAS AND DARŚANAS[1]

The words 'Indian Philosophy' do not refer to one unitary system of thought. They stand for denoting several schools of thought which are indigenous in origin. Any system of thought, Indian in particular, aims at the refutation of the doctrines, held by schools other than its own and the maintenance of its own tenets. There is hardly any school with the exception of *Sāṁkhya* and *Yoga*, which acquiesces in accepting the principles laid down by another. There are of course certain principal doctrines which are common to more than one school, though not to all. The differences between the schools arise mostly due to the divergent approaches adopted by the schools in maintaining them. Stress is laid by each school on what distinguishes it from others (*pradhāna-pratitantra-siddhānta*).[2] It is easy to declare that the different schools of thought represent paths which lead to the same goal but hard it is to maintain this even in theory. Any thinker, however liberal minded he is, is prone to begin with this unprejudiced approach while discussing the doctrines of Indian philosophy but is found, at the time of drawing his conclusion, to fall in line with some school or other involuntarily supporting its doctrines. The fact, therefore, remains that the conclusions drawn could not be only one sided but shall be more than one.

Synthesis, therefore in the literal sense of the word, can be hardly expected in the schools of Indian thought. Attempts were however made by the leading exponents of Indian thought to view sympathetically the cardinal tenets of the various schools as representing the stages in the path leading to the same goal. Each one of these exponents followed

1. Paper read at the Session of the Indian Philosophical Congress held in December 1964 at Madras.

2. *Nyāyasūtra* I.1.21.

the particular school of his thought whose doctrines he showed as worthy of adoption at the final stage. So, even here there is no unanimity in the treatment of the stages, whose sequence is made to vary according to the approach made by these exponents. Sarvajñātman, Udayana, Mādhava, Madhusūdanasarasvatī and Vijñānabhikṣu could be mentioned here to have attempted at presenting the schools of thought in an integrated whole.

Udayana's attempt at the presentation of the various schools of thought in an integrated manner is recorded in his *Ātmatattvaviveka* (ATV) in which he establishes the existence of the self after refuting the arguments advanced by the Buddhists in support of their *nairātmyavāda*. After proving the existence of God, Udayana discusses the *Nyāya* concept of final release and shows the means of reaching that goal.

An aspirant seeking final release has to listen to the treatment of the nature of the self from the *Vedas* and then undertake a ratiocinative study of it. Then he has to meditate upon the self through the adoption of deep concentration as laid down in the *Yoga* system of thought. While undergoing through this practice, he will not reach the final stage before passing through the intuitive experiences of various kinds which would be had one after the other, the succeeding one being of an order superior to its preceeding one.

Acquisition of right knowledge is one thing and experiencing it is another. An aspirant acquires the correct knowledge of the reality through two processes, namely, *śravaṇa* and *manana*.[3] He begins to have an experience of the nature of this knowledge only when he takes to the third stage namely *nididhyāsana*.[4] In spite of his having the correct knowledge, he will have at the outset a vision of the external objects alone. Man desires to enjoy life here and aspires to have in his possession things not had before. So he may be tempted to take to such means which would satisfy his desires. It is by indulging in these that he would realize at one stage that these pleasures are not everlasting and therefore have to be given up in favour of seeking an everlasting entity. This kind of experience marks the first stage in meditation. According to Udayana, this is the stage, the principles of which are taught by the *Pūrvamīmāṃsā* system which lays down the rules for the performance of

3. आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

Bṛhadāraṇyaka Upaniṣad (BU) II. 4. 5. For definitions of these, see *Nyāyakośa*, 1928 ed. pp. 420, 645 and 890.

4. For definition: ibid.

the sacred rites,[5] by which the performer would realize the fruits of them. The aim of Jaimini's system is to stress the need for the performance of these rites and not to deny the existence of the soul.[6] What marks out this stage gives room to bring the *Cārvāka* school to represent this along with that of Jaimini. The school of the materialists holds that there exist only objects which are to be cognized by external senses and denies the existence of the self. Udayana's eagerness is to show that all the systems of thought both of the *nāstika* and *āstika* types, have their roots in the *Vedas*. If both the schools of *Mīmāṃsā* and *Cārvāka* are to represent this stage, there must be some thing to differentiate the two schools from each other. The author shows that there is justification for the *Mīmāṃsā* theory or any theory which he indicates by using the expression '*upasaṃhāra*'[7] and that the materialistic or any theory is inadmissible by using the expression '*utthāna*'.[8] Udayana cites a Vedic passage,[9] in support of the rise of this stage which means that the creator had suffered the sense organs making them turn always from the interior of the body and so they cannot visualize the self which is within the body. Though the *Pūrvamīmāṃsā* school can take justification for its stand from this passage, the aspirant shall not stick to this stage and mistake the external objects as representing the ultimate reality. This stage must therefore be given up, as it is evidenced by a Vedic passage[10] which means

5. Vide: Śaṅkarmiśra's commentary on ATV, p. 937 Bibl. Indica.

6. ibid, p. 937.

7. उपसंहारशब्देन कर्मकर्तव्यतायां मीमांसायास्तात्पर्यदर्शनद्वारेण प्रामाण्यं सूच्यते ।

Nārāyaṇī, commentary on ATV. Chowkhamba ed. p. 448.

8. उत्थानशब्देन तस्योत्थानमेव न तूपसंहारः अतो न तत्र तात्पर्यं तन्मतप्रतिपत्तॄणां बृहस्पतिप्रभृतीनामतो न तस्य शास्त्रत्व किंतु तदाभासत्वमेवेति सूचितम् ।

ibid, p. 448.

9. पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात् परान् पश्यति नान्तरात्मन् । KU.II. 1. 1.

Śaṅkaramiśra, reads *Vyasṛjat* in the place of *Vyatṛṇat* and interprets it as *asṛjat* (Śaṅkaramiśra on ATV, p. 938. Pandit Ḍundhirāja Śāstri, editor of ATV with the commentary *Nārāyaṇī* reads only *vyasṛjat* and remarks that the word *parāñci* means that sense-organs were intended to see the atoms (p. 448) This reading and the interpretation offered for the word *parāñci* are wrong, as they are not supported by the authentic texts of KU and by the *Nyāya* system's concept of the atoms as lying beyond the reach of the senses.

10. कर्मभिर्मृत्युमृषयो निषेदुः प्रजावन्तो द्रविणमीहमानाः ।
अथापरे मनीषिणः परं कर्मभ्योऽमृतत्वमानशुः ॥

Quoted by Śaṅkaramiśra : op. cit. p. 938.

Śaṅkaramiśra takes the words *param karmabhyaḥ* as suggesting the need to concentrate on the soul leaving the deeds, op. cit. p. 938.

that the sages attained mortality by doing the deeds, having progeny and aspiring for wealth. Others went beyond this by abandoning the deeds and attained immortality. It is clear from this that this stage is to be given up by the aspirant.

When the next stage is reached, the external objects are visualized not as they are but as the self. In other words, the self is conceived of as the world. This represents the school of *Tridaṇḍins*,[11] which is also known as the *Vedānta* school of Bhāskara. According to this school, *Brahman* transforms itself into the world due to an adventitious circumstances *(upādhi)*. The world and *Brahman* become therefore identical. This stage is also shared by the idealistic school *(Yogācāra)* of Buddhism, according to which the external world is only in the form of knowledge. While the *Tridaṇḍins* hold that *Brahman* is world and there is no world without *Brahman*, the idealistic Buddhists hold that knowledge is world and there is no world without knowledge. The latter school maintains that the world is in the form of knowledge. The Vedic passage[12] which means that all this is the self supports the rise of this stage. The Buddhists had taken the word 'self' in the sense of knowledge.[13] As it is, there is justification for the view of the *Tridaṇḍins*,[14] but there is none for the idealistic Buddhists as they take the word *ātman* in the sense of knowledge. This stage must not blind the aspirant to mistake this for the final one and so has to be given up. This is clear from the Vedic passage[15] which means that *Brahman* has no smell or taste. Thus *Brahman* cannot be of the form of the external world which alone has the qualities of smell, taste and others.

At the next stage, the objects do not present themselves. Since the correct knowledge of the self shall be that which has no connection

11. Bhāskara was a follower of the *Bhedābheda* school of *Vedānta*. According to him, *Brahman* is both different from and identical with the world.

Vide: कार्यरूपेण नानात्वमभेदः कारणात्मना ।
हेमात्मना यथा भेदः कुण्डलाद्यात्मनाभिदा ॥

Bhāskara's *Brahmasūtrabhāṣya* I.1.4. Bhāskara and his followers are called *Tridaṇḍins*, as the ascetics of this school held the triple staff *(tridaṇḍa)*, indicating their control over mind, word and action.

12. आत्मैवेदं सर्वम् । CU. VII. 25. 2.

13. See: Śaṅkaramiśra: op. cit. p. 938.

14. ibid.

15. अगन्धमरसम् । BU. III. 8. 8.

with the external world, this stage can be taken to represent the path that leads to the Vedantic schools in general.[16] The schools of *Vedānta* maintain that the apprehension of the world, even if it exists, is an impediment to the realization of the nature of the self. The nihilistic school seeks to hold itself to this stage on the ground that the self could be denied to exist, there being no presentation of the external world then. The rise of this stage is supported by the Vedic passage[17] which means that this was only non-existent at the beginning. This shows that at the beginning or before the time of creation, there was no world and so the world must cease to exist. It must not therefore be the final reality. The nihilistic Buddhists are not justified in denying total existence of the world. This stage will have to be given up in as much as it is not marked by the possibility of cognizing the self. This is supported by the Vedic passage[18] which means that those who deny the existense of the self[19] would enter into blinding darkness.

The aspirant, who proceeds further, gets the experience of the self as something distinct from the worldly objects. This stage represents the view of the *Sāṁkhya* school according to which the correct knowledge is of the soul as distinct from the material world.[20] According to the

16. Śaṅkaramiśra explains why the school of the *Tridaṇḍins* was mentioned before. According to this schools, the objects present themselves to the person who meditates. The *Advaitins*, however, do not admit the existence of the external world. The author seems to be in favour of this view. The difference however lies in that while the *Nyāya* school prefers to treat the external world as real but not helpful for the realization of the nature of the self, the *Advaita Vedānta* school treats the external world as illusory.

17. असदेवेदमग्र आसीत् । CU. III. 19.1.

Vide: *Nārāyaṇī* which gives Advaitic interpretation for this passage, p. 449.

18. अन्धंतमः प्रविशन्ति ये के चात्महनो जनाः ।

This passage, cited by Udayana, is, in fact, not a single passage taken from any Vedic text. It is made up of two parts, the first part being *andham tamaḥ praviśanti* which occurs in the *Īśāvāśya Upaniṣad*-9 and 12, and the other part *ye ke cātmahano janāḥ* occuring in the same *Upaniṣad-3*.

19. See: Śaṅkaramiśra's interpretation of the word *ātmahana*, p. 939. cf., Bhāgīratha's and Raghunāthaśiromaṇi's interpretations of the word, p. 942 & 943 respectively.

20. Vide: *Sāṁkhyakārikā-64*.

Sāṅkhya school, the soul is only an enjoyer, seer and a passive witness of the doings of the matter. Every activity is done therefore by the matter and its products This view paved the way for lending support to the view of the *Śākta* cult,[21] according to which the soul is free from any effect of the worldly activities and that *Śakti* alone does everything. There is justification for the *Śāṅkhya* theory and not for the latter which admits a quality as having active agency. The rise of this stage is justified by the Vedic passage which means that the self is beyond matter.[22] That this stage must be passed over is clear from another Vedic passage which means that nothing but the self shall have real existence which is unchangeable and which alone shall be the characteristic of the ultimate reality.[23]

The next stage is marked by the appearance of the self alone. As nothing else is cognized then, this state is represented by the *Advita* school according to which the soul alone exists.[24] This stage has the support of the Vedic passage which means that the soul does not see and all becomes one with the soul.[25] This means that the aspirant does not see then anything apart from the self and sees only one thing namely self.[26] This denies the existence of plurality then. This state also is to be given up, since the aspirant is then conscious of this experience of the unqualified self. This receives the support from the Vedic passage

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21. According to the commentator Bhāgīratha, *Śakti* stands for the cause of the universe and the word *sattva* means self (p.942). Raghunāthaśiromaṇi offiers a different interpretation (p.945). He takes the word *Śakti* in the sence of matter *(Prakṛti)* and the word *Sattva* as intellect (*Mahān)*. This cult takes the intellect as the substratum for pleasure and matter is taken as the prime cause.

22, प्रकृतेः परस्तात् । According to Śaṅkaramiśra, this passage means that the self which is unchanging and eternal *(kūṭasthanitya)* must be taken to have been indicated here (p.939). Raghunāthaśiromaṇi cites another passage वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् and interprets the word *tamasaḥ* as matter (p 945). cf., *Muṇḍakopaniṣad* II. 2. 6.

23. नान्यत् सत् ।

24. Śaṅkaramiśra cites the passage एकमेवाद्वितीयं ब्रह्म । CU. VI. 2. 1.

25. न पश्यतीत्याहुरेकी भवति । BU. VI. 4. 6.

26. *Nārāyaṇī*, p. 450,

which means neither is there monism nor dualism.[27] At the final stage, there is no awareness of anything and therefore this stage must be given up.

The aspirant shall proceed beyond this stage when all the impressions formed in the self are completely suppressed and even the indeterminate perception of the self does not rise for the aspirant[28] but the self is presented then as devoid of all attributes. This stage is marked by the final stage in the *Vedānta* school and is evidenced by the Vedic passage which means that the self is such from which words that proceed to describe it and the mind also that is about to operate then return to their positions without having attained it.[29] This stage shall not be given up, since it is the principal gate leading to the city of final release.

The presentation of this stage must also disappear of its own accord. The knowledge which has been till then making the aspirant realise all this becomes extinct of its own accord. The *Nyāya* school marks this stage when all the miseries of the world are totally annihilated.[30] This is supported by the Vedic passage which means that he who is free from desires, who likes the self and who has realized his own self, becomes *Brahman*.[31] His lives do not depart from him and get dissolved there itself. This passage shows that according to the *Nyāya* school of thought, there is no region to be reached after death were final release is to be attained. Life in the world is full of misery and complete destruction of misery would not bind the soul again to the bonds of life here. The bare soul then remains in the freed state. There is no purpose served by the

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27. नाद्वैतं नापि द्वैतम् । *Dakṣasmṛti*, VII. 48 Gurumaṇḍalagranthamālā, Calcutta, 1952.

This stage does not represent either monism or dualism and may be taken for the *Bhedābheda* school of the *Tridaṇḍins*. Śaṅkaramiśra: op. cit. p. 939. Note Raghunāthaśiromaṇi's interpretation, pp. 945–6.

28. Śaṅkaramśra cites a passage: यदा पुनरात्मा निर्विकल्पके चेतसि भासते तदापवर्गः । p. 939.

29. यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । *Taittirīya Upaniṣad* I. 9. 1.

30. आत्यन्तिकी दुःखनिवृत्तिरात्मनः । ATV. p. 915.

31. अथ यो निष्काम आत्मकाम आप्तकामः स ब्रह्मैव सन् ब्रह्माप्येति न तस्य प्राणा उत्क्रामन्ति तत्रैव समवलीयन्ते । BU. IV. 4.6. This extract does not agee with the original text in the readings.

admission of even the knowledge as a quality of the self during that stage. Hence it is said that during the stage of final realse, even the knowledge ceases to exist in the soul.

The author concludes the treatment of this topic by asking the aspirant to choose the right course for attaining the goal, avoiding the wrong paths. He calls the right path as *mārga* and the wrong ones as *vimārga*. The stage given before are also the gateways but would not lead to the city of final release and so when such stages are reached, the aspirant will have to be cautious lest he should be tempted to treat them or even one among them as the proper gate. The need to take to the right gate is stressed in the *Yoga* system in which a passage declares that the bow must be fixed at the target.[32] The use of the bow is to hit at the target and not to hit any other thing missing it. The mark is fixed with great difficulty. So also, much care is to be exercised by the aspirant for taking the right path.

The foregoing treatment makes it clear that U d a y a n a's intention was to show that all the schools of thought have their sources to be traced to the *Vedas*. This however does not suggest that on account of the Vedic passages being the basis for them, all of them shall be taken to be equally authentic. Each school has got its own value and importance. The relative importance among them is requried to be studied with care so as to find out the limits which they have reached. Whether a particular school had made any progress beyond the limits reached by another must be studied diligently. U d a y a n a adopts this method of study and concludes that the *Nyāya* system represented the acme of perfection among the schools of Indian thought. He notes two stages prior to this. The first among them is the one held by the *Advaita Vedānta* and the second one represents, according to the author, a stage which he calls as final *Vedānta*. In all probability, the author is referring to the *jīvanmukta* stage of the former[33] and to the *videhamukta* stage of the latter. In spite of the author's leanings for the *Advaita* school of *Vedānta* he maintains the *Nyāya* concept of *mokṣa* as representing the final stage beyond which there is no going farther.[34] While he recommends the first stage as fit to be given up, he declares emphatically that the second stage shall not be given up and does not find any defect in it. As this stage advances, the author finds it culminating in the *Nyāya* concept.

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32. लक्ष्येण धनुषां योगः । cf. *Muṇḍaka Upaniṣad* II. 2.4.

33. cf., M. Hiriyanna: *Outlines of Indian Philosophy*, p. 297.

34. ATV. pp. 504. 529 and 709.

The author chooses to include the *Sāṁkhya* school within the camp, the entrance to which he calls as *Vedānta*. He is not however ready to place B h ā s k r a' s school of *Vedānta* in this group.[35] This is probably because there is much affinity between *Advaita* and *Sāṁkhya*.

U d a y a n a does not mention here the school of Vaiṣṇavism and Śaivism and also that of the Jains. Nor does he make a reference to those schools of thought which hold the state of final release as characterized by eternal pleasure. The schools of Vaiṣṇavism and Śaivism were not perhaps developed in a philosophical background in the tenth century and could have been only religious schools. The school of Jainism brings the soul under the world and so is not much different from the school of *Tridaṇḍins*, thus not deserving any special reference.[36] The religious schools and those of *Mīmāṁsā* held that eternal pleasure marks the state of final release.[37] Following the author of the *Nyāya-bhāṣya*,[38] U d a y a n a refutes this contention[39] and so does not see any justification for including these schools in the context.

Apart from U d a y a n a, other writers attempted to present all the schools of thought in an integrated whole. S a r v a j ñ ā t m a n (A.D. 900) was perhaps the earliest writer who gave a systematic treatment to this mode of presenting the tenets of the various schools of thought.[40] The approach of this writer was based on the theories of causation. He places *ārambhavāda* of the *Nyāya-Vaiśeṣika* schools at the lowest rung, *pariṇāmavāda* of the *Sāṁkhya* school as the next higher step and *vivartavāda* at the highest level.[41]

In his *Sarvadarśana-saṁgraha*, M ā d h a v a seeks to present the various schools of philosophy and religion in a graded manner, placing *Advita* at the highest stage. The order in which the schools are placed is *Cārvāka*, *Bauddha*, *Ārhata*, *Rāmānuja*, *Pūrṇaprajña*, *Nakulīśa Pāśupata*, *Śaiva*, *Pratyabhijñā*, *Raseśvara*, *Aulukya*, *Akṣapāda*, *Jaimini*, *Pāṇini*, *Sāṁkhya*, *Patañjali* and *Śaṁkara*.

35. cf., notes under 16.

36. cf., Śaṁkaramiśra's comment, pp. 938 & 939.

37. cf., M. Hiriyanna: op. cit. p. 333

38. NB. I. 2. 22.

39. ATV. pp. 916 & 921.

40. For a breief survey of all such attempts made by ancient writers, see MM. S. Kuppuswami Sastri: *Compromises in the History of Advaita Thought.*

41. *Saṁkṣepaśārīraka* II. 63. 70, Kāśi ed. 1888.

Madhusūdanasarasvatī follows Sarvjñātman and remakrs in his *Prasthānabheda* that *ārambhavāda* is held by the *Nyāya* and *Mīmāṃsā* schools, *pariṇāmavāda* by the *Sāṅkhya*, *Yoga* and *Pāśupata* schools and *vivartavāda* by *Brahmavādins* which is another name for the *Advaitins*.[42]

Viñānabhikṣu argues to show that the *Yoga* school represents the final stage and that every other school represents only a phase of the *Yoga* school.[43]

Udayna's treatment is, when compared with that of the above mentioned writers, comprehensive and takes note of the vital doctrines of each school. Others had taken only one aspect of the problem, namely Causal relation.

42. *Prasthānabheda*, p. 16, Nirnayasagara Press, Bombay.

43. *Yogavārttika* p. 37, Chowkhamba ed. 1935.

2

K. RAJAYYAN

ORIGINAL SOURCES OF THE HISTORY OF THE CARNATIC OF THE 18TH CENTURY

Carnatic is the name given to the east coast of South India. Ruled by the Nawabs of Arcot during the eighteenth century, it extended from Kanyākumārī in the south to river Gunḍla-kamma in the north. It was bounded by Travancore and Mysore on the west, the territories of the Nizam on the northwest and the Northern Circars on the north. Divided into three historical as well as geographical regions–Northern Carnatic, Central Carnatic and Southern Carnatic–the country had its capital at Arcot and a second capital at Trichinopoly. Tanjore, Ramnad and Sivaganga were the important vassal states. The Carnatic was considered as part of the Moghal Empire, but it asserted its independence under Sadat-ulla Khan (A.D. 1710–1732), the founder of the Nevayet dynasty. The Nevayets ruled until A. D. 1743, after which Anwar-ud-din, the founder of the Wallajah dynasty captured power. The reign of Mohammad Ali, the most colourful of the Wallajah sovereigns, was associated with the rise of British influence in South India. His successors ruled until A.D.1801. The Treaty of the Carnatic (1801) signed by Azim-ul Doula provided for the transfer of authority to the English East India Company.

Literary as well as epigraphic, the sources of the history of the Carnatic of the eighteenth century are found principally in English, Persian and Tamil languages. They come under different categories : Ecclesiastical Letters, Diaries, Madras Government Records, Arcot and Tanjore Records, Factory Records, Reports and Journals. Of contemporary value, these constitute the primary sources. Native chronicles, ballads and inscriptions too come under the same category, but are less informative. District Manuals, Gazetteers and Handbooks prepared by

the Government of Madras, and the relevant portions in ROBERT ORME'S *History of Indostan*, MARK WILK'S *Historical Sketches of South India*, JAMES WELSH'S *Military Reminiscences and Indian Antiquary* largely form the secondary sources.

1. Ecclesiastical Letters : The Letters of the Jesuit Fathers of Madura Mission to the General of the Society at Rome are the primary epistolary sources of the history of the Carnatic of the eighteenth century. Originally written in Latin, Italian or Portuguese language, these letters were translated into French by Father J. BERTRAND of the Society of Jesus and published in four volumes between 1847 and 1854. Several of them or their extracts translated into English are found in Rev. L. BESSE'S *Father Beschi, His Times and His Writings* and *Chanda Sahib and Beschi*, and R. SATHIANATHA AIYER'S *History of the Nayaks of Madura*. JOHN LOCKMAN'S *Travels of the Jesuits* published in two volumes in 1762 and JOHN NIEUHOFF'S *Voyages and Travels into Brasil and East Indies* primarily deal with issues connected with the religious activities of the Jesuits. The *Religious and Missionary Intelligence* by JOHN ZACHARIAH KIERNANDER published in 1847 furnishes accounts of the work of the Protestant missions in South India.

The Letters give not only a picture of religious affairs, but edifying and interesting narratives about matters of social, economic and political significance that came to the notice of the missionaries. The letters of the 1720's and 1730's explain the missionary labours as well as the difficulties the Jesuits encountered because of the disorders, prevalent. They deal at length with the civil strife in the Nayak country of Madura, the war between Tanjore and the Marwars, the Mysore incursions to Trichinopoly, the Moghal expeditions and the Nevayet conquest of the country. Besides, these letters refer to the ruination of the country by the free-booters, the plight of the inhabitants, the occurrence of famine and epidemics, the ignorance of the people in medical science, the exorcism of the devil, the Hindu morality, the miserable state of the low-castes and the character of the Marwars of Ramnad. But for these letters, our knowledge of South Indian history of the seventeenth and first half of the eighteenth centuries would have been very incomplete indeed.

The accounts given by the Jesuits not only withstand internal scrutiny, but prove very reliable in the light of Protestant missionaries' accounts and Abbe Dubois's narrative on Hindu manners. In fact, they serve as an essential corrective to the prejudiced or incomplete notices furnished by the native chroniclers while writing on the governors of the Karnāṭaka, the rulers of Madura and the Temple of Srirangam during

the same period. However, they are not entirely free from shortcomings. Fundamentally, they focus their attention on religious matters, aimed at fascinating the European readers. Several of them are merely accounts of their tribulations, appeals to the Father General for alms, administration of holy sacraments and the management of church-affairs. Besides, it is not uncommon that they give favourable treatment to those who tolerated preaching of the Gospel and adverse treatment to those who obstructed their activities. For instance, the Annual Letter of 1731 lavishly praises the valour of the Christian Kallars while it virtually condemns the heathen Marathas as a race unfaithful to their friends, thirsty for gold, ferocious by nature and less inclined to war than to nocturnal expeditions for plunder.[1] The Letter of 1734 dubs the Danish Protestants as heretics, crushed by the most Blessed Virgin; while the Letter of 1735 announces the victory of the Catholic faith over the Lutheran error.[2] The Letter of 1737 lends support to the claims of Baṅgāru Tirumalai, the Nayak chief, who tolerated the preaching of Christianity against the rights of Queen Minākṣī to the throne of Madura. It proceeds to assert that Candā Sāhib after he began to show favour to the Catholics met success in all his undertakings.[3] No doubt, they permitted their religious zeal to prejudice their accounts. Given sufficient margin to the angle from which the Fathers viewed at things, their accounts stand the test of historical treatment.

2. **Diaries:** *The Private Diaries of Ānanda Raṅga Pillai,* originally written in Tamil, cover a period from 1736 to 1761. They form an interesting and valuable narrative. Appointed as the Dubash or Courtier to Joseph Dupleix, the Governor of Pondicherry in 1747, Raṅga Pillai (1709–1761) held this position until 1756. He made it his regular practice to keep a diary, but his motive in doing so is unknown. In 1882 the existence of his voluminous Diaries reached the notice of the Government of Madras. They were translated into English and published in twelve volumes – the first three by FREDERICK PRICE and others by H. DODWELL- between 1904 and 1924. Portions of the Diaries for a total period of two years, one month and fifteen days are missing, but for the rest of the period, they are complete.

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1. Rev. L. Besse, *Father Beschi, His Times and His Writings*, (Trichinopoly: St. Joseph's Industrial School Press, 1918), p. 114, Annual Letter of the Madura Mission, 1731,

2. ibid, p. 139. Annual Letter of the Madura Mission, 1734.

3. ibid, p. 148 and p. 153. Annual Letter of the Madura Mission, 1737.

The period covered by the Diaries was of great importance in the history of South India. It was one of the momentous struggle between the Nevayets and the Wallajahs, which decided the future political set up of the Carnatic in favour of the latter power and the conflict between the French and the English that started the British domination in India. It cannot be denied that Rañga Pillai's accounts form a strange mixture of significant as well as trivial matters – political transactions, military reminiscences, criticisms of policy of his masters and references to social customs, superstitions and family matters–all interspersed with scraps of gossip. In fact, they are filled with interesting as well as amusing particulars, important or unimportant, from the point of view of a reader. Thus, he refers that 'Potti Pattan of Alambarai spent 1,000 *pagodas*[4] to gain employment at the mint. Had he not done so he would not have obtained it'.[5] He describes what his master Dupleix told of the constitutional status of the British King, in these words: 'He (Dupleix) explained to me the constitutional history of England, and told me that the King of that country possesses no power, and has to subject to and obey the mandates of the English Parliament, that as he is thus devoid of authority, once in every forty or forty-five years the reigning Sovereign is deposed, and other raised to the throne, and that this is the law obtained in the English Kingdom'. To this, the diarist replied: 'Sir your discourse has all this time filled my ears with delight, and my soul with rapture'.[6] In another instance he expresses his anxiety at the fall of the umbrella from a temple car during a festival, in these words: 'Heaven alone knows what will happen'.[7] Quoting Tiruvalluvar a great Tamil Scholar, from his '*Kural*', he remarks: "A mirror reflects what appears before it, so the face betrays what is in mind'.[8] Again, he records, 'According to my horoscope Jupiter is in the twelfth house; people say that the Company's (French) new merchants will be

4. *Pagoda*, a gold coin in calculation during this period, was equal to three rupees and a star *pagoda* three and a half rupees usually. The *pagoda* was commonly exchanged for thirty six *fanams* and a *fanam* for eight *douddas*. (H.D. Love, *Vesitges of Old Madras*, London, John Murray for Government of India, 1913, vol. 2, pp. 313 and 322).

5. *The Diaries of Ananda Rañga Pillai*, vol. 1, Ed., Frederick Price (Madras: Government Press., 1904), p. 7.

6. ibid. vol., 2, Ed., 1907, p. 47.

7. ibid. pp. 43 and 51.

8. ibid. vol., 7, Ed., H. Dodwell (Madras Government Press, 1919), p. 167.

removed and that trade will flourish on a large scale'.[9] Further, he indulges in veiled criticism of the French as well as flattery for holding his master in good humour. He states, as people telling in 1746 that 'the French came to Madras to give battle to the English, but no sooner did they feel the weight of the fire of their enemy's ships and fort they took to flight. This is typical of the French nation, who to outward appearance are valiant, but when a crisis actually arises have no power of endurance'.[10] Raṅga Pillai proceeds to mention that when he characterised Dupleix's administration as excellent, the French Governor exclaimed: " Ah Raṅgappa ! I need not mention to you with what zeal and care I have been working. Do you not know how when I once set out to drive to Ozhukarai, the people of Fort St. George and Cuddalore fled from their homes, and how Madras was thereby thrown into a state of utter alarm ? "[11] Thus, the diarist furnishes details of varied interest and importance with his own comments and at times not; but faithfully reflecting his impressions. A process of diligent selection and discreet rejection of the details as warranted is of capital importance for the profitable exploitation of these data for writing the history of the Carnatic of this period.

Indeed, the Diaries form a unique record of the inmost thought and reflections of an extremely able and level headed scholar. In his capacity as a merchant at Pondicherry and secretary to the French Government, he enjoyed direct access to the French official circles. This made him eminently qualified to represent the view of a French servant on the developments of the times. H. DODWELL who edited the later volumes of the Diaries rightly observes : of the men and circumstances of the time Raṅga Pillai was a close and interested observer; and he was the only Indian observer whose views are directly, positively known to me.[12]

Still it is not possible to consider everything in the Diaries as authentic. Wrong as well as exaggerated statements at times find their place. For instance, he records that Thomas Saunders came to Madras as Governor from Bengal. But really Saunders came from Vizagapatam.

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9. ibid, vol., 10, Ed., H. Dodwell (Madras. Government Press, 1925), p. 43.

10. ibid, vol., 2, Ed. Frederic Price (Madras Government Press, 1907), p. 275.

11. ibid, p. 276.

12. ibid, vol., 12, Ed., H. Dodwell (Madras Government Press, 1928), Introduction, p. 18.

Writing on the 18th July 1756, he asserts that in a conflict between the English and Alivardi Khan, Nawab of Bengal, the British troops were expelled from Calcutta.[13] It is odd that the news of the succession of Siraj-ud-Doula did not reach the diarist. Besides, Ranga Pillai mentions a dispute between governor M. Lenoir and La Farelle. He says that when La Farelle was sent to India with the powers of Governor, M. Lenoir wrote to the Company that if order of appointment were given without his consent, he would not conduct affairs and that the powers given to M. La Farelle were revoked consequently.[14] This was nothing but an exaggerated version of a dispute over the custody of the keys of the fortress.[15] Writing in 1756. the diarist indicates that during the eighteen months' truce between the English and the French, the Governor of Fort St. George objected to M. Goupil's marching to the aid of the Danes of Tranquebar and the King of Tanjore as the English wanted them to be left to themselves. He proceeds to assert that M. Leyrit considered in view of the existing truce that the threat ought not to be ignored.[16] But official records establish that this view, vague in itself, was based upon pure conjecture.[17] Because of such short comings, it is essential to handle the data furnished by the Diaries with due care.

3. Madras Government Records: The official documents of the Government of Madras constitute a treasure-house of information for the history of the Carnatic. They belong to several categories: Country Correspondence, General Consultations and Proceedings of the President in Council of Fort St. George, Fort St. David Consultations, Sundries, and Despatches to and from England.

The volumes described as *Country Correspondence* enclose English translations of the letters written mostly in Tamil, Marathi and Persian, communicated to and received from local powers or deputies by the Government of Fort. St. George. The originals of these letters have already disappeared. The earliest volume of the *Country Correspondence*

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13. ibid, vol., 10, p. 149.

14. ibid, p. 5.

15. *Memoires et Correspondance du Chevalier et du General de La Farelle* (Pondicherry, French Archives), p. 93.

16. *The Diaries*, vol., 10, p. 124.

17. *French Correspondence for 1756* (Madras, Record Office) No. 39 and *George Pigot in Council, in 1756, Military Consultations*, Madras, vol., 5, p. 212.

is for 1740. Then occurs a long break, the next volume appearing only in 1748. For the subsequent period, however, the series are complete. The *French Correspondence* with its English translation comprises the letters transmitted between Pondicherry and Madras during the period from 1752 to 1760, but there is a gap for 1754. The *Government Consultations* include a full record of the proceedings of the President in Council of Fort St. George beginning from 1672. However, for a short period between April 1746 and November 1749, they too are missing. This chasm corresponds with the period during which Madras remained in French possession. The Subsequent proceedings of the Madras Council pertaining to the several departments of the government are grouped on the basis of the nature of the subject. The series entitled *General Letters* consist of the letters interchanged at intervals between the Government of Madras and the Board of Directors. These sent to England contain full information about the affairs of the Presidency while those from England enlist the instructions of the Board of Directors together with letters of approval or disapproval of the proceedings of the Company's representatives in India. Running over the same period of the 'Consultations' these *General Letters* are valuable as guides to a research scholar.

A perusal of these records indicates how the English East India Company from its humble position of a Commercial power steadily rose to occupy the exalted status of an imperial power. With the march of time, the bearing on the data too marked a change : from that furnished by a spectator of political developments they assumed the character of that given by a participant and then by the sole authority. The Proceedings of the Council of Fort St. George of the early period which partake of the nature of chronicles throw light on the commercial, political and administrative affairs of a little colony. They deal at length with the stock of European goods sent from home at intervals, the investments made in India and the principal matters of discussion in the Council chamber; all mixed up with the details about the conduct of dependent agencies, troubles with refractory weavers, cloth-painters and merchants, the finances of the settlement, irregular proceedings of the servants of the Company, arrival and departure of ships, encroachment of the sea on land, or the appearance of a star with a tail, relations with Bengal, Surat or Java and the attitude of the Indian powers. Among these pages are found letters from Joseph Dupleix, and M. Godeheu and those exchanged with Marquis de Bussy and Count de Lally after the renewal of hostilities between the English and the French in 1756 and those concerning the conduct of Mohammad Ali, the Nawab. The triumph over the French gave an ascendancy to the English in the Carnatic over the other powers and

prepared the ground for their transformation as a political power. This development had its definite impact upon the nature of the English records. Subsequently, varied details on land-revenue, property, justice and customs of the people assume prominence along with commercial matters and military transactions.

The different categories of official documents furnish wholesome accounts of the issues in which the English took interest. Still, flattering remarks, claims made by interested parties, mutual accusations and coloured statements which occur in the records along with other details, demand caution. On the 23rd August 1751, Governor Thomas Saunders wrote to Pratāp Singh thus: "the distance of your country from us gives me an opportunity of knowing you only by the great name you bear, remarkable for your valour and justice."[18] Obviously, this colourful wording was intended for amusing the Rajah into supporting the English and not because Pratāp Singh appeared worthy of such a testimonial. In August 1762 the Nawab asserted that the Rajah of Tanjore used to pay ten lakhs of rupees to the Subah of Arcot. But the enquiry made by a commission appointed by the Madras Council established that the Rajah usually paid only four lakhs.[19] An aggressor accusing the victim is no strange an occurrence in the records. In 1771 the Nawab wrote to the Madras Council that the Rajah of Tanjore far from coming into the path of obedience had set forth the Circar and the company at defience and forced their army to lay regular siege to his capital.[20] Really this represented the Nawab's attempt to justify his invasion of Tanjore. In January 1776 Mohammad Ali charged the Rajah of Tanjore that the latter made intrigue with the Dutch against Carnatic. But this was an unfounded allegation, and the Governor of Negapatam himself diselaimed it.[21] In the March 1776 the Nawab informed the Madras Council that the oppressions of Tuljāji in which no tyrant ever exceeded him resulted in the expulsion of the inhabitants from their villages, destruction of their properties and the neglect of the water courses. In fact, the Nawab refused permission to the Rajah even to repair the water courses

18. *Public Country Correspondence*, Madras, vol., 4, p. 54.

19. Governor Josias Du Pre in Council, 6 May 1771, *Military Consultations*, Madras, Vol., 39, p. 382.

20. Nawab Mohammd Ali, 22 December 1771, letter to Governor Josias Du Pre, *Military Country Correspondence*, Madras, vol., 20, pp. 1–3.

21. Governor of Negapatam, 9 August 1773, letter to the Nawab of Arcot, ibid, vol., 22, p. 117.

leading from Trichinopoly to Tanjore.[22] Letters of doubtful authenticity too occur. In March 1754 the Madras Council proposed to make a compromise with Nandi Rajah of Mysore by ceding Trichinopoly to him for averting a conflict. Mohammad Ali, anxious to prevent it, sent two letters said to have received from his *Vakeels* at Hyderabad, acquainting the Madras Council of a proposal made by the Nizam for settling the Carnatic by ceding Trichinopoly to the Wallajahs and appointing another ruler for Arcot. The Nawab in his covering letter conveyed his willingness to accept these terms if the English too would agree. Understanding the Nawab's opposition, the Madras Council did not proceed with the terms of the compromise. Yet it was clear that whenever any such proposal was on the carpet, the Nawab had always received or pretended to have received such letters as might either divert the English from the plan if it appeared against his interests or encouraged them to pursue it if it suited his purpose.[23] A similar instance occurs in January 1751 when the Nawab asserted that he received several letters and messages from the French camp with an offer of accomodation and acquainting the English that except the fort of Trichinopoly, whatever he would request of them would be granted.[24] This claim made by the Nawab for inducing the English to extend assistance against the French and Cāndā Sāhib was of doubtful validity. Wrong interpretation and false representation too are not wanting. In 1790 Resident G.H. Ram at Tanjore obtained a monopoly of indigo by taking advantage of his official influence with the Rajah. Despite this, the Madras Council deliberately blamed the Rajah when the later complained of it. Sir Charles Oakeley, the Governor accused Rajah Amīr Singh of Tanjore as : "we cannot approve your conduct that you are persuaded through the evil counsel of your *Sirkeel* (minister) to enter into a plane of seducing him (Resident) to betray the important trust committed to him."[25] In January 1796 the Madras Council, under threat of arrest, forced Rajah Amīr Singh of Tanjore to cede a part of his territory; but it formed the Bengal Council and the Court of Directors that the Rajah signed a treaty ceding a part of his territory not only with

22. Rajah Tuljāji, (no date), letter to his *Vakeels* at Madras, translation, ibid, vol., 25, p. 120.

23. Governor Thomas Saunders in Council, 29 April 1754, *Military Consultations*, Madras, vol., 3, p. 94.

24. Mohammad Ali, January 1751, letter to G. Thomas Saunders, *Public Country Correspondence*, Madras, vol., 4, p. 4.

25. Sir Charless Oakeley, 11 December 1790, letter to Rajah Amīr Singh of Tanjore *Military Country Correspondence*, Madras, vol., 40, p. 226.

willingness but also with pleasure. On the basis of the report sent by the Madras Council, the Court of Directors approved the acquisition. But the absence of any series of correspondence with Tanjore or any reference to the cession in the records before it was effected and the admission by the Resident at Tanjore that an armed force halted at the gate of the palace during his conference with the Rajah prove that the report sent by the Madras Council was deliberately made one sided and hence untenable.[26] Despite these isolated irregularities, the official records of Fort St. George can be utilsed for research by a process of internal scrutiny and comparison.

4. Official Records of Arcot and Tanjore : The Persian records of the Nawab's Circar, kept preserved in the Madras Record Office, run to 455 bundles and 384 volumes. Not properly catalogued, they are not yet open to the easy access of the students of history. Consisting of the Nawab's *dufters*, administrative records and correspondence, they deal with internal and external affairs of the Carnatic Circar. English translations of the Nawab's letters to the Madras Council and several others sent to or received from the auxiliary powers are found in the *Country Correspondence* too. Though not of so wide a range as the Company's records are, these Persian records give the Circar's version of the political transactions of the time. But the limitation is that they almost confine themselves to military and revenue affairs - the two fields of public activity which primarily engaged the attention of the rulers of contemporary India. The real interest and value of these records lie in the fact that they, as representing the official view-point, help to supplement the information furnished by the Company's records on the Nawab's administration.

The official documents of Tanjore in Marathi language kept in the Saraswathi Mahal Library at Tanjore and Record office at Madras are very limited in number and in scope. A great part of them were destroyed or scattered during the Nawab's administration of Tanjore between 1773 and 1776. The available documents too have suffered damage due to irregularities in preservation. In consequence, they furnish only meagre and unconnected accounts. The letters of Amir Singh, one of the later rulers of Tanjore, indicate how he had meditated schemes to get rid of British control. They corroborate the evidence found in the Company's records that the Rajah entered into intrigues with the foreign powers for the overthrow of British power. The next ruler Serfoji, possessing no kingdom except the fort of Tanjore, wisely directed

26. Lord Robert Hobart in Council, 26 July 1796, *Military Consultations*, Madras vol., 208, p. 3101.

his attention to literature as it was very proper for him to do. In consequence, the official records of his period are of no political significance.

5. **Factory Records :** Among the Factory Records, the *Anjengo Records*, the *Dutch Records* and the *Danish Records* are of consultative value. The *Factory Records of Anjengo*, an English trading settlement in Travancore shed light on the commercial and political relations of the English Company with Travancore. The *Dutch records* cover the period between 1657 and 1835 and the *Danish records* that between 1777 and 1845.

The Dutch, a prominent commercial power in South India during the seventeenth and the eighteenth centuries, had several settlements along the coast. Their factories changed hands with the English in the alternatives of war and peace. Incidentally records of Tuticorin, Madras and Pulicat were lost. The avaible records are from their settlements in Malabar, Cochin, Bombay and Bengal. In 1825 Reverend HEYLINGERS of the Catholic Mission, Madras, completed the press lists with English translations of important extracts. The *Danish records* consisting of nine bundles and nearly 200 volumes, listed by Reverend K. HEIBURG, are from Tranquebar.

These factory records, especially the *Accompaniments to the Letters of the Dutch from Coromandel* furnish much material about the relations of the European powers with the rulers of the eastern and the western coasts. Besides, they shed light on the state of manufacture and commerce and side lights on political and administrative affairs. The Dutch records of the period between 1735 and 1760 in particular are highly useful in clarifying complicated events that followed the Moghal intervention in Tanjore and Khan Sahib's rebellion in Madura. In fact they represent the view points of spectators of the developments of the day.

6 **Reports and Journals :** A few administrators, soldiers and travellers of the period have left accounts of their experience in the country. LORD GEORGE PIGOT'S *Narrative of the Late Revolution in the Government of Madras*, dated 11th September 1776 and *Defence of Lord Pigot* dated 1777 tell of his transactions with Rajah Tuljāji of Tanjore and the British relations with Tanjore beginning with their intervention on behalf of Rajah Sāyāji in 1749. *Report on the Tiruvendipuram Farm* dated 1775 sheds side-lights on the working of the local bodies. Major WILLIAM FULLARTON'S *Report to the Madras Council* dated 13th August 1784, a valuable account indeed, furnishes much information about the geographical features of the Madura region of the eighteenth century, the

mal-administration of the Nawab and the British military operations against the Kallar tribes and the poligars. S.R. LUSHINGTON's *Diaries* (1796) and his *Report on the Tinnevelly Country* (1802) deal with the poligar system and give a sketch of the revenue administration of the province. The *Report of the Tanjore Commissioners* (1799) is a comprehensive account of the judical and revenue systems of Tanjore. In addition to these, there are JOHN HODGESON's *Journal on Tinnevelly* (1807) giving a brief historicial sketch of the province together with other matters of interest like religion, Colonel THOMAS MUNRO's *Report on the revenue affairs of South India (1808)* and THOMAS TURNBULL'S *Geographical and statistical Memoir of Tirunelveli and its Zamindaries* (1821).

A few other works too come under this branch of sources. JEAN A. DUBOIS (1765–1848), a missionary of the Pondicherry Mission wrote his *Hindu Manners, Customs and Ceremonies*. Written in French, it was translated into English and published by HENRY K. BEAUCHAMP in 1897. JEAN A. DUBOIS stayed in India, particularly in the far south for thirty-one years. All through this period, he made it his constant endeavour to live with the common people closely conforming to their way of living, their manners, their mode of clothing and even their prejudices. This enabled him to acquire a vivid picture of the social life of the Hindus in its minute details. His account is not only comprehensive, but accurate largely corroborated even by the present-day practices, given margin to the lapse of time. But, it should be asserted that while he concentrates his study on the social life of the Brahmins, he dismisses that of other communities who constituted the bulk of the Hindu population, in a few paragraphs here and there. Yet his work remains a collection of precious information about social systems of the day. JAMES WELSH, a captain in the service of the English East India Company wrote his *Military Reminiscences*. This work is a useful record of the Poligar-wars of 1800-1801. FRANCIS BUCHANAN, at the direction of Governor General Lord Mornington, undertook a journey from Madras to Mysore, Canara and Malabar in 1800. His findings on the social and economic life of the inhabitants of the districts he visited, were published in two volumes in 1870. They deal with matters of interest like customs and manners of the people, charitable institutions, trade and manufacture in South India.

Based upon field study and long contact with the inhabitants, these works are of considerable value. They throw light on the varied aspects of social and economic life, often left neglected by the official records.

7. Persian Narratives: A few Persian scholars have written sketches on the Wallajah dynasty, the ruling house of the Carnatic during the second part of the eighteenth century. MIR ISMAIL KHAN ABJADI, the poet laureate, at the orders of Nawab Wallajah I (Mohammad Ali)

composed the *Anwar Nama*, a poetical description of the history of the house of Nawab Anwar-ud-din. He took only such matters as could be conveniently utilised for colourful treatment. However, Mohammad Ali commissioned another scholar, BURHAN IBN HASAN of Trichinopoly to write another account in prose. The result was the composition of *Tuzak-i-Wallajahi*, a work giving the story of the migration of the Wallajahs from Arabia to India, an account of the Carnatic and a description of the Wallajahs' struggle with the Nevayets for supremacy. MOHAMMAD KARIM KHAYRUDDIN HASAN GHULAM DAMIN wrote the *Sawanihat-i-Mumtaz* a sketch of the reign of Wallajah I and four of his successors. This work clearly tells of the steady process by which the English superseded the Wallajahs as the rulling power of the Carnatic. GHULAM ABDUL QADIR NAZIR, another scholar, in his *Bahar-i-A Zamjahi* describes Nawab Wallajah IV's travel from Madras to Trichinopoly and then to Arcot. These works, except the *Anwar Nama*, translated into English by Dr. S. MOHAMMAD HUSAYN NAINAR, were published in five parts by the Madras University in its Islamic Series between 1934 and 1950.

These Persian sketches dismissing the ruler's shortcomings, eulogize their achievements. The language, high flown indeed, borders [on exaggeration and empty bombast. For instance, BURHAN IBN HASAN describes the exaction of a contribution under threat of violence by Nawab Anwar-ud-din from the Rajah Pratāp Singh of Tanjore, in these words : "When he (Pratāp Singh) saw the brave soldiers of the Sarkar swimming in the ocean of blood to uproot malice, and the aggressive fist of the victorious army reached his neck, he turned away from the field of battle and grew repentent. He became obedient and paid into the auspicious treasury the sum due along with the fine".[27] Of irregular chronology, these works, more over, furnish neither connected nor succinct account. A Critical analysis in the light of the information supplied by official documents and a provision for such margin as usually given for exaggeration are essential for gathering correct data.

8. Tamil Ballads : Tamil works, mostly ballads, record the local raditions of the times. They are the *Maduraithala Varalaru*, giving a short history of Madura and the *Koil Olugu*, furnishing a historical account of Srirangam Temple, the Vaiaṣṇva Ālvārs and the South Indian dynasties in general. Besides, there are the *Pañjalaṁkurici Azhivu Carittirakkummi* a ballad giving the Story of the fall of Pañjalaṁkurci under the Company's authority in 1801 and *Śivagaṅgai Carittirakkummi* another balled narrating the story of the British conquest of Sivaganga. These chronicles, reflecting genuine local traditions as they do, are not

27. *Tuzak-i-Wallajahi*, Ed. Muhammad Husayn Nainar, Pt. I. p. 108.

completely filled with myths and exaggeration as they would appear to suggest. Verification, nevertheless, is essential for establishing the credibility of the information furnished by them.

Pañjalaṁkurici Azhivu Carittirakkummi refers to a visit of Kaṭṭabomman, the *Poligar* of Pañjalaṁkurci, to Madras after the fall of his fort.[28] But this is proved wrong by official records. In fact, the *Poligar* fled to the jungles of Kallar Naud for shelter. On the other-hand, a description of the tactics employed by the rebels of Tinnevelly to make their escape from Palayamkottai in 1801 given by the same ballad, is corroborated by the data in official records.[29] Neglect of chronology, repetition of narrated facts and colourful descriptions are to be guarded against in utilising these ballads.

9. Inscriptions: Inscriptions usually found on granite walls within and without the cinctures of the temples and copper plates are very numerous. They are in Tamil, Sanskrit, Kanarese and Telugu. Lieutenant Colonel COLLIN MACKENZIE in his *Collections*, ROBERT SEWELL in his *Lists of Antiquities* and V. RANGACHARYA in his *Inscriptions of the Madras Presidency* furnish notices of these inscriptions. Many of them tell the grants made by chiefs to religious and charitable institutions and deeds entered into with the villagers, and refer to matters related to taxation, public cowstalls, deities, craftsmen and local institutions.

Compared to other branches of information, the data furnished by these inscriptions contain less of the personal element. Still allowance is to be made for forged plates, disconnected facts and meagre information. Though their number runs to a multitude, they seldom pertain to the period after the first quarter of eighteenth century. A few inscriptions which belong to the second quarter of the century and later are of limited scope for study. Their utility consists in the fact that they shed light on such aspects of social history like public munificence, religious matters and local affairs, seldom given importance in the official records.

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28. *Pañjalaṁkurici Azhivu Carittirakkummi*, (Author not known) (Madras Manuscripts Library), leavs, 121–129.

29. ibid, leaves, 158–165 and Edward Lord Clive in Council, 10 February 1801, *Military Consultations*, Madras, vol., 297, pp. 731–732.

Varied are the data furnished by these sources that they present useful material for the study of the history of the eighteenth century Carnatic. They throw light on Moghal incursions, struggle for political supremacy, the rise of the Wallajahs as the rulling power, consolidation of their conquests, the steady ascendancy of the English, the inter-state relations and the destiny of the auxiliary powers. In addition, they give interesting information about administration, economic conditions and social life.

3

CHANDRABHAL TRIPATHI

REMARKS ON "CINQ STROPHES NON IDENTIFÉES"

Under the title "Cinq strophes non identifées", BERNARD PAULY has edited[1] a Folio[2] from amongst the Paris Collection of Sanskrit Fragments discovered in Central Asia. Here are preserved five[3] verses, four of them in the Vasantatilakā metre. The very first verse, as PAULY (l. c., p. 526) himself remarks, is available with small variations in the *Kalpanāmaṇḍitikā* of Kumāralāta, edited by H LDÜERS[4]. Moreover, I have been able to identify and modify two more verses in this Folio, both with an ascribed authorship.

To start with, the second verse corresponds to the 160th verse of a recent publication, the *SubhāṣitaRatnaKaraṇḍaka*, edited by ANUKUL CHANDRA BANERJEE[5], and ascribed on the title page and in the

1. Journal Asiatique (JAs.) Vol.248 (1960), pp. 524–9. This article has been mentioned below as Pauly. (The present study was possible only on the basis of the exemplary way of his editing, hence my best thanks to B. Pauly.)
2. In the sequence, referred to as P-Fol. See its description by B. Pauly on p. 524: "Le feuillet qui nous l'a conservé appartient au fonds Pelliot Sanskrit et porte le n° 1082, outre la cote de trouvaille 882 indiquant que ce feuillet provient de Douldour-aqour. Il s'agit d'un feuillet entier en as sez bon état à quelques pliures près, mesurant 260 sur 67 mm, et comptant cinq lignes à la page en écriture koutchéenne (*slanting gupta*) assez empâtée. On distingue encore au *verso* dans la marge gauche le chiffre 7 marquant la pagination".
3. Only last five Akṣaras of the 5th verse (see below, cf., footnote 18) are not preserved, since they must have been written on the following (8th) Folio, now missing.
4. Heinrich Lüders, Bruchstücke der Kalpanāmaṇḍitikā des Kumāralāta. (Königlich Pre ussische Turfan-Expeditionen, Kleinere Sanskrittexte, Heft 2) Leipzig 1926. On p. 161, Fol, *146 *verso*, lines 2–3, the verse is numbered 9.
5. In: Ārya-Śūra-viracitā JātakaMālā SubhāṣitaRatnaKaraṇḍakaKathā ca. (Buddhist Sanskrit Texts = BST, Vol. 21. Darbhanga 1959). The title of this work as given in the colophon printed on p, 304 is SubhāṣitaRatnaKaraṇḍaka (SRKk) and not °karaṇḍakaKathā, see my "Notes on SRKk".

Ms. concerned to Ārya Śūra[6]. In the case of this verse, a critical collation of these two versions - one coming from Central Asia and the other from Nepal - might offer an intelligible reading, which is attempted here :

saṃmānayanti guruvad[a] *guṇavantam āryās*[b]
tejasvino[c] *'pi dhanino 'pi manasvino 'pi* ।
tasmān naro narapater api yat[d] *sakāśāt*
saṃmānam[e] *icchati sa*[f] *rakṣatu śīlam eva* । *(2)*[g]

a. SRKk: *guravo*, Pauly: °*vadguṇa*°.

b. SRKk: *āryās*, Pauly: *āryam*. In "Restitution" of PAULY on p. 527 there is a misprint *āryāṃ*. In "Transcription" on p. 526 (*Recto*, line 3) : *āryam* (as *halanta*?).

c. P-Fol. : *ta*°, a scribal error.

d. So PAULY. SRKk : *yaṃsakākā* (?).

e. So PAULY. SRKk : *tasmāt*=tam=i°.

f. The phrase *sa rakṣatu śīlam eva* reappears in verses 161, 162 and 163 of the SRKk.

g. This numbering occurs in P.Fol. In the SRKk the verse is numbered 160.

This may be translated as follows :

"The noble (*āryās*), [who are] even (themselves) dignified [or, majestic] (*tejasvinaḥ*), rich [and] wise (*manasvinaḥ*) honour one possessing [high] qualities [of character] as [they would respect] the venerable ones (*guruvad* adv.). Therefore, if (*yat*) a human being (*naraḥ*) wishes honour

6. Neither P.L. Vaidya (loc. cit., Introduction, p.x) nor A.C. Banerjee (Preface, p. 278) is in favour of identifying Ārya Śūra, the authour of the JātakaMālā (JM), with Ārya Śūra (Ms. : *sura*), the compiler of the SRKk.

7: B. Pauly (l.c., p.528) translates his text :
"C'est l 'homme pondéré, l 'homme de qualité, le noble qu 'honorent
Les puissants, les riches et les sages.
C'est pourquoi si le sujet auprès du prince
Souhaite obtenir quelque marque d'honneur, qu'il veille seulement à se bien conduire".

from (*sakāśāt*) even a lord of human beings (*narapateḥ*). he should safeguard [his] moral conduct (*śīlam*[8]) indeed".

The fourth verse as read and reconstructed by B. PAULY seems to have possessed a "hybrid" form like *c=āvagamyata*[9] ! But the detection of its occurance in the *JātakaMālā* (1.4)[10] of Ārya Śūra brings to light a happy solution not only of this problem but also of unseen ones. JM 1.4 is worded as follows:

svârthôdyatair api parârtha-carasya yasya
n=aiv=āvagamyata[a] *guṇa-pratipatti-śobhā* [a]
sarvajña ity avitathâkṣara-dīpta-kīrtim[b]
mūrdhnā[c] *name tam a-samaṃ saha-dharma-saṃgham* [d] *(4)*[d]

a. So JM. Pauly has : *taiś cāvagamyata guṇāḥ pratipanna-śobhāḥ*[11]. P-Fol: *tai.c (ā) vāgamyata guṇā °śobhāḥ.*[11]

b. Pauly : *api [tathā]kṣaradīptakīrtiḥ*[11]. JM-Mss. : - *dīpti-*.

c. P-Fol. : *mū°*.

d. The number 4 suits both P-fol., where it is preserved, and also JM.

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8. See Pāli Text Society, Pāli English Dictionary, *s.v. sīla*, where much material and information is presented. See also Franklin Edgerton, Buddhis't Hybrid Sanskrit Dictionary (BHSD New Haven 1953), p. 341, *s.v. pāramitā*. Cf. M. Winternitz, Der ältere Buddhismus ..... (Tübingen 1929), p. 78, fn., 138: "Sīla (Sk. sīla), (gute) Eigenschaften, Verhalten nach den sittlichen Geboten" and p. 131, fn , 238: "Befolgung der Sittengebote" and also P. Thieme, Die Heimat der indogermanischen Gemeinsprache (Mainz 1954), p.54: "Vielleicht darf man in gleicher Art altind. *Śī-la* n. "eingeborene Natur, Character" erklären: "das [fest und unveränderlich] in jemandem Ruhende".

9. See his note * on p. 527: "Erreurs dues au mètre: cāvāgamyata, au lieu de. cāvāgamyanta. Sg. à la place du pl., cf., Edgerton, *BHSGr. 25, 22*. Pas d'augment, cf., *idem 32, 3*, ou augment sur le préverbe, cf., *idem 32, 5*". B. Pauly has been rather mislead by a great similarity between *na* and *ta*, between *ca* and *va* in "Central Asian Brāhmī" ("*slanting gupta*" of Pauly).

10. Ed. P.L. Vaidya; l.c., p. 1; see also H. Kern, The Jātakamālā p. 1 (Harvard Oriental Series No. 1, Boston London Leipsic 1891).

11. What B. Pauly interprets as a Visarga is nothing but a kind of comma used by the P-Fol. at the end of sum Pādas. As some places in his "Transcription" he has utilised a cross (+) for this. In the Central Asian Brāhmī, two dots (:) often serve the purpose of a Visarga and also of a Daṇḍa, see his own remarks (JAs. 248,1960, p. 226 signes utilisés par moi, which I have used here and C.B. Tripathi, Fünfundzwanzing Sūtras des Nidānasaṃyukta (Berlin 1962=Sanskrittexte aus den Turfanfunden 8), p. 28 (Vorbemerkung).

J.S. SPEYER. The *Gâtakamâlâ*[12] translates: "Him, whose beautiful practice of virtues, while acting for the sake of others, no one could imitate, though bent on self-interest; Him, the blaze of whose glory is involved in his true name of the All-Knowing One; Him, the Incomparable One together with the law and the Congregation I venerate with bowed head".[13]

Thus the Paris Folio has preserved in close vicinity two verses from two works (SRKk and JM) ascribed to Ārya Śūra[14].

I have to admit that my efforts to trace the source(s) of the third and the fifth verse in this Folio were in vain. Yet I should propose to emend the reading *ta* of the P-fol. in 3 *d* to *ta [t]* and not to *taṃ*., which has been inserted by PAULY in "Restitution", because this pronoun has to agree with *sūtraṃ*, neut.,

mahāmuniḥ[a] *sarva-janânukampī*
brahma-svaro nirmala-śuddha-vaktraḥ[a] ।
vaineya-hetoḥ[a] *karuṇâbhibhūtaḥ*[a,b]
sūtraṃ babhāṣe śṛṇu ta[t][c] *samagra*(*m*)[d] ॥ (3)[15]

a. P-Fol. without the Visarga as is often the case in the Fragments from Central Asia.

b. "Restitution" of PAULY: °*bhūtaḥ*.

c. P-Fol.. *ta*; "Restitution": *taṃ* of PAULY, l.c., p. 527, note 4.

d. P-Fol.: °*gra* see PAULY, l.c., p. 527, note 5.

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12. The Gâtakamâlâ or Garland of Birth-Stories by Ârya Śûra translated from the Sanskrit by J.S. Speyer (London 1895), p. 1. (Sacred Books of the Buddhist I.)

13. Pauly (l.c., p. 528–9) translates his version:
"Par ceux-là mêmes qui n'ont souci que de leur propre bonheur, de
Celui qui n'a souci que du bonheur d'autrui,,
Les qualités not été appreciées, tant elles sont éclatantes.
< L'Omniscient >, ce mot suffit pour illustrer sa gloire.
De la tête je salue l'Incomparable et, avec Lui, la Loi et la Communauté".

14. Anyway, the Paris Folio does betray its character as belonging to a Manuscript of an Anthology.

15. Pauly (l.c., p. 528) translates:
"Le grand Muni qui a compassion de toutes les créatures,
Qui posséde la parole de Brahma et dont la bouche est pure, immaculée,
En vue d'obtenir la conversion [does êtres], tout pénètré de pitié,
A prononcé ce *sūtra*: écoutez-le attentivement".

I should also prefer to read and supplement the fifth verse as follows :

tasmai[a] *namo bhagavate vadatāṃ*[b] *varāya*[16]
kṣīṇâsrayāya jagataḥ karuṇâtmakâya ।
lokeṣu yo 'pratisamo vaśināṃ vari [*ṣṭhas*[17]]
taṃ bhāvato 'ham an-aghaṃ śa [*raṇaṃ*[c] *prayāmi*[18] ॥ (5)][19]

a. P. Fol. : *tasmai-r-na°* with *r* as a Sandhi consonant. See BHSG § 4. 61.

b Pauly : *ca danāṃ ca rāyaḥ* ! See his notes** on p. 527: dānāṃ au lieu de dāndaṃ.[16]

c. Pauly : *śa*[*raṇaṃ gamāmi*], see his notes**on p. 528 : "Je suis forcé de restituer : gamāmi, la forme gacchāmi étant contraire au mêtre". In a non-canonical verse like ours one need not take recourse to such a "hybrid" form[18].

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16. Also here there is a confusion between *na* and *ta*, *va* and *ca* in the readings of Pauly. His Visarga is the punctuation mark we have seen above in fn., 11. Cf., *PrasannaPadā* of Candrakīrti 11, 13ff. : ... *sambuddhas taṃ vande vadatāṃ varam* (L.de la Vallée Puossin, Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā Comm. de Candrakīrti. Bibl. Buddhica 4, st. Petérsbourg 1903–10). Even in the *RaghuVaṃśa* 1.59 occurs *vadatāṃ varaḥ*. See also Dieter Schlingloff, Buddhistische Stotras. (Berlin 1955 = Sanskrittexte aus den Turfanfunden I), p. 83 : *namas te dhyāninām* (or, *bhiṣajāṃ*)*vara*.

17. A nearly certain supplement by Pauly.

18. Besides the use of the verb *gam* in the context of *śaraṇam* (ś°) we do meet with that of $\sqrt{yā}$ (or, $\sqrt{pra\text{-}yā}$) in the Buddhist (Sanskrit) Literature. Some instances may be noted here: *BodhiCaryÂvatāra* of (Śāntideva (BCA) II. 48*a*, 49*c*, 54*c*, (Ed. P.L. Vaidya BST 12.1960 pp. 32ff.): ś° *yāmi* ; BCA I.36*d* (l.c., p.20): ś° *prayāmi*. The *Pañjikā* of Prajñākaramati on BCA V. 98 (l.c., p. 76) qoutes a verse from the *SūkarikÂvadāna* (see DivyÂvadāna, ed. Cowell and Neil [Cambridge 1886] , pp. 195–6; ed. P.L. Vaidya [BST 20. 1959], p. 121): *ye Buddhaṃ ś° yānti* ... and adds *evaṃ dharmaṃ saṃghaṃ c = ādhikṛtya pāṭhaḥ*. The same verses (with a small variation in Pāda *d*) occur in D. Schlingloff, Buddhistische Stotras, l.c., p. 118 and in the *Adi-KarmaPradīpa*, p 187 (Ed. L. de la Vallée Poussin, Bouddhisme, Etudes et Matériaux London 1898, pp. 186–204). Cf., also Gilgit Manuscripts Vol. III, Pt. 1 (de. N. Dutt Srinagar 1947), p.269: *ady=aiva ś° yāmi* and p. 272: *dṛṣṭvā ye ś° yānti*.

19. Pauly (l.c., p. 529) translates his version:
"Louange au Bienheureux, dons richesses,
A Lui en qui sont détruits les courants, et qui est toute pitié à l'égard du monde.
Celui qui n'a point d'égal parmi les créatures le meilleur des marries,
En vérité c'est en Lui, l'Impeccable, que je prends refuge".

4

M. KANDAPPA CHETTY

A STUDY OF ELEVENTH CENTURY INSCRIPTIONAL TELUGU

In this paper I propose to deal with the dialectal variations of the eleventh century Telugu presenting the geographical distribution of the forms then current in Baster of Madhya Pradesh, Ganjam, Godavari and Guntur districts.

The following forms given under main headings are the literary forms which have been accepted by the grammarians, and their variants and the places of their occurance are given and discussed.

1. Kūturu

Bastar	—*kūtu koḍku, Kūntulu* – SII. Vol. 647	(A.D. 1097)	
Ganjam Dt.	—*kūtuṟu* V. 1125	(A.D. 1081)[1]	
	—*kūṁttūṟu* V. 1137	(A.D. 1092)	1033 (A.D. 1098)
Godavari Dt.	—*kūṁtu* (acc. case)	IV. 1007	(A.D. 1065)
	—*kūṁtuṟu*	IV. 1015	(A.D. 1084)
	—*kuṁtuṟu*	IV. 1010	(A.D. 1055)
	—*kūṁttuṟu*	IV. 1161	(A.D. 1082)
Guntur Dt.	—*kūntuṟu*	X. 8	(A.D. 1061)

Among the above forms there are two in which the nasal is dropped. It is interesting to note that one of these forms is found in Bastar area and the other in Ganjam Dt., both in the northern region of Āndhradeśa. The dropping of nasals preceeding a stop consonant occurred sometime in the history of the Telugu language. The dropping is compulsory after long vowels and optional after short Vowels in the literary dialect represented by the tradition of Nannaya. When and where this

1. The abbreviation SII should be read wherever mere number of volume is given.

innovation began is not known so far. The above forms *kūtu* and *kuntu* make us to suspect whether this innovation started in the northern region of Āndhradeśa, sometime earlier than eleventh century A.D. But the pre-eleventh century Telugu inscriptional verses prove that the dropping of nasals occured even by the middle of the ninth century A.D.—the date of Addanki inscription, and the writing system of the old inscriptions does not provide any clue to decide this factor. Moreover, the dropping of nasal in the form *ēmbhadi* is found in the earliest Telugu inscriptions of Rāyalasīma area.

ēbadi	6-4 Uruturu	— Cuddapah Dt.	7th cent. A.D.[2]
ēbhadi	8-3 Veldurthi	— ,,	,,
ēbhādi	25-15 Chamaluru	— ,,	A.D. 750
ēmbadiye	12-11 Tippaluru	— ,,	7th cent. A.D.

Among the above forms available in the early period there is only one form (i.e. the last one) with nasal and all the other forms are without nasal whereas all the eleventh century forms got in Guntur Dt. are found with nasal.[3] This shows that the dropping of the nasals began in the Telugu language sometime in the pre-inscriptional period and the literary evidences prove that the innovation was spreading among the cultured people in the eleventh century A.D.

In the language of Nannayabhaṭṭa, the court poet of Rājarāja Narendra (A.D. 1022–1060), it is found that the dropping of nasals is compulsory after a long vowel. But in the works of, Nannecoḍa (11th cent. ending), a royal poet of Southern region and Pālakurki Somana (12th cent. A.D.), a *Vīraśaiva* poet of Bellari area and in *Kavijanāśrayamu* of Vemulavāḍa Bhīmakavi, (11th or 12th cent.) a poet of Dākṣārāma, we find nasals after long vowels. Even in these works a preference for the dropping of nasals is found. (These conclusions are drawn by a study of the metrical forms). Since literary works prefer forms without nasals we can say that the innovation was spreading among cultured people.

2. Okaṭi

Vizag	—*okkaṇṭiki*	X. 652 (A.D. 1095)
Gadavari	—*okkaṇṭikiṁ*	IV. 1010 (A.D. 1055)
	okkaṇṭi (nom. sing)	IV. 1011 (A.D. 1073)
Guntur	—*okkoṇṭiki*	X. 6 (A.D. 1043)
	okkoṁṭiki	VI. 109 (A.D. 1075)
	okoṇṭiki	X. 8 and 9 (A.D. 1061)

2. *Historical Grammer of Telugu* Vol. II by Dr. K.M. Sastry. The numbers indicate the inscription number and the line number in the thesis.
3. See. p. 9.

The forms with *a* in the second syllable occur in Vizag and Godavari districts and with *o* occur in Guntur District. Again, gemination of *k* is compulsory in the former area and optional in the later area. This *a/o* alternation of northern and southern regions is supported by the forms available in the earlier Telugu inscriptions also.

oka nāṇḍu = one day 44-24 - Koravi - Warangal Dt. A.D. 892-922
okko gānugu = one oil machine 60-11 - Muddanuru - Cuddapah Dt.
okkoḍu = one person 50-13- Kalakada - Chittoor Dt. A.D. 925.[4]

Among the above forms *okkaṇṭi* (nom. sing.) of Godavari Dt. is a peculier one. In the eleventh century inscriptions no other nominative singular form is available except this. Dr. CHILAKURI NARAYANA RAO in his *History of Telugu Language* states that though it looks like nominative singular form it is of genetive singular case. He says that those ending with *-ṇḍu* are the nominative singular forms and all the forms ending with *-ṭi* in Nannaya's work are mistakes in printed copies. In manuscripts they are found as *okkāḍu*.[5] So *okkaṇḍu/okkoṇḍu* is the nominative singular form and *okkaṇṭi/okkoṇṭi* is the oblique form in this period.

3. *Kavila*

Bastar	—*vēyi gavilala*	X. 644 (A.D. 1060) and 647 (A.D. 1097)
Vizag	—*vēyu gavilala*	X. 651 (A.D. 1091)
Ganjam	—*veyi gayilala*	V. 1347 and 1348 (A.D. 1093)

In this form *v* in the second syllable becomes *y* in Ganjam Dt. It is quite a common development in the present day Telugu also, when it is followed by a palatal vowel (i, ī, e, or, ē). Ex: *velluva* > *yelluva*, *cēsinavi* > *cēsinayi* > *cēsāyi*. Even in the pre-eleventh century Telugu this development is found. (*Goyinda poṟeri* for *Gōvinda poṟēri* – Bhairavakoṇḍa inscription SII. Vol. X). This kind of development is found in the early Kannaḍa inscriptions also. Ex: *Goyinda poḍḍiya, Goyindara – Bhaṭārara, Goyindara-ballabhan.*[6]

4. *Peṁḍlamu*

Ganjam	—*peṁḍlamu*	V. 1044 (A.D. 1098)
Godavari	—*peṁḍlāmu*	IV. 1006 (A.D. 1081)
	peṇḍemu	IV. 1011 (A.D. 1073)

4. *Historical Grammar of Telugu* Vol. II.
5. *History of Telugu Language* Vol. II by Dr. C.N. Rao, pp. 1416–1417.
6. *Historical Grammer of old Kannada* by Dr. G.S. Gai, p. 191.

In a pre-eleventh century Cuddapah Dt. inscription the form *peṇḍla* (*ṁbu*) (SII. X. 595) is found. The form *peṇḍemu* of Godavari Dt. seems to be an orthographic error and it may be read as *peṇḍlemu*. The alternation of the vowel length in the forms occurring in Godavari and Ganjam areas is however significant. The form *peṇḍlamu* is retained in literary Telugu and the form *peṇḍlāmu* has developped into *peḷḷāṁ* in the modern colloquial Telugu.

5. *boyūḍu*.

Godavari —*bōyuṇḍu*|*bōṇḍu* IV. 1008 etc.[7]
bōlu IV. 1014 etc.
Guntur —*bōṇḍu* X. 7 (A.D. 1058)

This form occurs only in two districts, Godavari and Guntur. The second syllable *-yu* is optionally dropped when it is followed by *-ṇḍu*, the masculine nominative singular suffix. The dropping is compulsory when it is followed by *-lu*, the plural suffix.

In the Dharmavaram inscription of Nellore Dt. (A.D. 892-922) the second syllable is not dropped even when it is followed by a plural suffix *(bō)yalan* 39-5.[8] In all the forms of pre-eleventh century Telugu the second syllable is found to have been dropped when it is followed by the plural suffix.

uṟuvu ṭuri bōḷa reṇḍuṭṭiyu	20-10	Lakshmipuram,
bōḷajaku	20- 5	Krishna Dt.
bōḷacēta	17- 2	(673-681) place not given.[9]

From the examples available it is seen that the dropping of the-*yu* in the second syllable is compulsory in plural forms in Guntur, Krishna and Godavari area and not compulsory in Nellore Dt.

6. *saṁvatsaramulu*

Ganjam —*saṁvaccaramulu* V. 1125 (A.D. 1081) and
V. 1115 (A.D. 1084)
**saṁccaramulu* V. 1117 (A.D. 1082)
(*This must be an orthographic error for *saṁvaccaramulu*)

This form occurs only in Ganjam Dt. and in all the other areas it is correctly spelt as *saṁvatsaramulu*. This must be a loan word from

7. A large number of examples of these types are available.
8. *Historical Grammar of Telugu* Vol. II.
9. ibid.

the Prākṛt language of Orissa State. The same type of borrowing is found in the early Kannaḍa inscriptions also. Ex: *saṁvacchara sataṅgaḷ* (104–7), *sa(ṁ)vaccharam* (104–8).[10]

7. *bāhattari*

Bastar —*bāhattari* X. 644 and 645 (A.D. 1060).

This form, meaning seventy two has a wide occurance in the later inscriptions and literary works. Among the eleventh century Telugu inscriptions it occurs twice in Bastar area only. In Hindi *bahattar* means seventy two. So it is clear that this form is a loan word from the Prākṛt of the Madhya Pradesh area. In twelfth century this form was so popular that the poet Pālakurki Somana in his work *Paṇḍitārādhya Caritra* used this form.[11] It occurs always with the form *niyōgālu* and since it is the first component of the compound *-i* is found at the end of the form.

8. *goṟiyalu*

Ganjam —*goṟiyalu* V. 1117, 1118 (A.D. 1082 and 1083)
V. 1115, 1125 (A.D. 1084 and 1081)

Godavari —*goṟyalu* Bhimavaram, Kakinada Tq. V. 63 (A.D. 1097)
eḍlu/inpa eḍlu ,, ,, ,,
eḍlu IV. 1006 (A.D. 1081), 1008 (A.D. 1047),
1009 (A.D. 1092), 1010 (A.D. 1055),
1011 (A.D. 1073), 1012 (A.D. 1068),
1015 (A.D. 1084), 1263 (A.D. 1100).
inupa eḍlu IV. 1013 (A.D. 1064), 1161 (A.D. 1082)
inpu eḍlu IV. 1300 (A.D. 1095).
modavulu IV. 1235 (A.D. 1099), 1317 (A.D. 1081)
goriyalu IV. 1014 (A.D. 1038).

All are at Dākṣārāma of Ramachandrapuram Tq.

inupa eḍlu X. 12 (A.D. 1087) Juttiga, Tanuku Tq.

Guntur —*goriyalu* X. 7 (A.D. 1058), 8 (A.D. 1061), 9 (A.D. 1061)

All at Nandivelugu and Valiveri of Tenali Tq.

velleḍlu VI. 109 (A.D. 1075) Chebrolu.

This form which is pronounced as *goṟṟelu* in the present day colloquial Telugu has so many variants distributed among different districts of Āndhradeśa in the eleventh century inscriptional Telugu *goṟiyalu* is the only common form which is used both in the northern and southern

10. *Historical Grammar of old Kannada*, p. 225.
Skt-*vatsala*, Pkt-*aacchala*; Skt-*vatsara*, Pkt-*vacchara* etc.

11. *Paṇḍitārādhyacaritra*-Parvata prakaraṇamu-*bāhattari niyōgamunu*, p. 475.

regions. In Guntur Dt. at Chebrolu, the from *velleḍlu* is used twice in the same inscription. At Dākṣārāma, only one form of *goṛiyalu* is found in the early period of eleventh century A.D. Two occurances of the form *modavulu* are found in the later period of eleventh century A.D. (1081; 1099. *eḍlu* or *inpa eḍlu* is the popular form at Dākṣārāma. At Bhimavaram *goṛyalu, eḍlu* and *inpa eḍlu* are used in the same inscription in the same meaning.

9. *śakanṛpa*

Bastar —*saka(ṁdri)pa* X. 644 (A.D. 1060)
śakandripa X. 645 (A.D. 1060).

It is well known that in old Telugu the Sanskrit vowel *ṛ* was pronounced as *ri (vritti, vriddhi* etc.) The above examples give us also the pronounciation of the phrase with the glidic *-d* in the cluster – *nri.*

10. *vilicikonu.*

Bastar —*vilicikonna* X. 644 (A.D. 1060)
vilcikoni X. 646 (A.D. 1062)
Ganjam —*vilcikoṁ* V. 1123 (A.D. 1058)
Vizag —*velaku goni* X. 651 (A.D. 1091)

– *n*, – *nu*, and – *yu* are the conjunctive suffixes in literary Telugu. In the eleventh century inscriptions, the lengthening of the final or penultimate vowel is found in Guntur and Godavari Districts.

Guntur —*śrīvaiṣṇavulūnu* VI. 139 (A.D. 1023)
putrānu pautrikamū, eppuḍūnu IV. 1011 (A.D. 1073)
Godavari —*sariyiccuvārugānū, vasamunā* IV. 1011 (A.D. 1073)
vasamunā IV. 1014 (A.D. 1038)
vasamunāṁ, aḍapunā IV. 1317 (A.D. 1081)

The word for ghee – *nēyi* is invariably used with the vowels *e* and *i* in all the regions. But in one inscription of Guntur Dt. the vowel *ē* is lengthend [*nēyi* X. 6 (A.D. 1043) Valiveri, Tenali Tq.]. The form *neyu* which is prevalent in the later and pre-eleventh century inscriptions is found in one inscription of A.D. 1100 at Dākṣārāma (IV. 1263).

The form *vēyi* and *veyi* occur optionally in the eleventh century Telugu but the form *vēyu* occurs only once at Vizag in the year 1091 (X. 651).

The form *diviya* occurs in this shape when it is a free form or a later component of a compound in which the former one is a Sanskrit word like *akhaṇḍavarti*, *lōhapu* etc. If the former one of the compound is a Telugu word like *ara* or *reṇḍu* it becomes as *divya* [*ara divya* IV. 1317 (A.D. 1081); *reṇḍu divyalaku* V. 63 (A.D. 1097)]. At Narayanapuram, Bobbili Tq. of Vizag Dt., one form *divya yokkaṇṭi* is found in which *divya* is a free form.

The form *ēṁbhadi* with its variants *eṁbhadi* and *eṁbadi* meaning fifty is found in Guntur Dt. in several inscriptions. At Anumakonda of Warangal Dt. it is found as *Yaṁbadi*.[12]

The word for eighteen is found as *padiyenmidi* or *padinenmidi* [*toṁbhanūṭa - yiruvadi - yenemidi* VI. 102 (A.D. 1022); *padiyenmidi* IV. 1015 (A.D. 1084); *padinenmidi* X. 651 (A.D. 1091)]. The vovel *i* of *padi* is retained in all its compounds, except *padēndumbu* (20–8, Laksmipuram, Krishna Dt. A.D. 681) in the pre-eleventh century Telugu.[13]

iravadiyādinālku	2–13	6th cent. A.D. Cuddapah Dt.	
irupadiyadi ēnu	69–10	Malepadu ,,	
iru(vādi re)ṇḍu	28– 3	Chamaluru ,,	A.D. 750
irubādi(mūṇ)ḍu	51– 5	Kondupalli – Ananthapur Dt.	
irubhadi ēṇḍu	19– 5	Dimmagudi ,,	A.D. 681
padi ēlagun	45– 5	Bezawada – Krishna Dt.	A.D. 909

In literary Telugu the use of genetive case for nominative case is found in certain sentence constructions. Such constructions are found in the eleventh century inscriptional Telugu.

tana yiccina yakhaṇḍavarti diviyaku IV. 1008 (A.D. 1047) at Dākṣārāma.
vīr iddara peṭṭina akahaṇḍavarti dīpamulu V. 1033 (A.D. 1098) Ganjam Dt.
vīra yiccina kāla saṅkhya: Nellore Inscriptions, Pt. III. 92. Ongole, line 11.

The emphatic suffix is – *a* in eleventh century inscriptional Telugu.
dānika iccinadi X. 645 (A.D. 1060) Bastar area.

iddēvaraka X. 6. (A.D. 1043) Guntur Dt.
inimittamunana IV. 109 (A.D. 1075.) Guntur Dt.

12. *nīrinēla yaṁbadimaṛutulu*: [*Bhāratī* Vol. I. 9. p. 129 (A.D. 1079). Pre-eleventh century forms are given in the discussion of the item No. 1.

13. *Historical Grammer of Telugu* Vol. II.

The use of finite verbs are limited in old Telugu inscriptions and the finite verbs which are found in the eleventh century Telugu inscriptions are given below.

1. *narakānaṁ paḍuduru* X. 4 (A.D. 1003)
2. *pātakamuṁ bonduduru* X. 651 (A.D. 1091)
3. *iccitimi* X. 10 (A.D. 1078) and X. 651 (A.D. 1091)
4. *icitimi* VI. 139 (A.D. 1075)
5. *pariharimcitimi* X. 651 (A.D. 1091)
6. *icciri* IV. 1016 (A.D. 1087), V. 1347, 1348 (A.D. 1093) NI. Pt. III. 92 (A.D. 1088).
7. *iciri* NI. Pt. III. 92. (A.D. 1088)
8. *icce/iccem* IV. 1007 (A.D. 1065)
9. *ācandra tārārkamuna-k-icce* V. 1123 (A.D. 1058)
10. *dīpa-m-eite* V. 1144 (A.D. 1069)
11. *ācandrārkammunaku peṭṭenu* V. 1125 (A.D. 1081)
12. *evvaru rājulairi vārum bhūrva sthitiṁ dappaka pāliñcuvāru dīni(nda)-ppinavāru prayāga vāraṇasi yaḷisinavarā* ... IV. 1006 (A.D. 1081).

Among the above forms the first and the second are of aorist tense, and the rest are of past tense. The last example *airi* is past form, used in the future tense.

The letter *ḷ* is found in some inscriptions of eleventh century A.D. But it can better be attributed to the conservative writing system of the age. *aṁbaḷsu* X. 651 (A.D. 1091).

The merger of *ṟ* with *r* was active in those days and so *ṟ* was written even in the place of *r* revealing the conservative tendency of the writers of those days.

naḍapina vāṟiki V. 1348 (A.D. 1093)

kāsyapa gōṭṟa X. 644 (A.D. 1060)

The available material is not enough to draw markedly any line between dialectal areas. But we can roughly devide Guntur and south of Guntur as southern dialectal area and north of Guntur as northern dialectal area. The form *okkaṇṭiki/okkoṇṭiki* is the only clear cut example which unambiguously devide the two regions from the very beginning of the history of Telugu language upto eleventh century A.D.

5

A. SURYAKUMARI

PRESENTATION OF JEWELS TO DEITIES

The presentation of jewels like *kirīṭas*, necklaces, garlands, *valayas* etc., to gods and goddesses was considered an act of great merit. Various ornaments were presented by people of all positions in life from princes to peasants. Numerous inscriptions from Āndhradeśa throw considerable light on this subject.

Interesting information is available about the presentation of *kirīṭas* or crowns to the deities. We know from an inscription from the village of Dēvuni-Cuddapah, dated in ś. 162(9), that a certain Asana-Nāyaka presented a *kirīṭa* to god Tiruveṅgalanātha of Kaḍapa.[1] An inscription from Bezawada dated in ś. 1189, registers the gift of a *kirīṭa*.[2] One inscription from the Tirumala Temple, dated in ś. 1434, records that Śrī Vīrakṛṣṇarāya Mahārāya presented a *kirīṭa* of the following description: 1,555 units weight of gold for *vommechchu* work (basement work for setting the stones), 1,076 units weight of solid gold selected for *kundamam* work, 2,822 refined rubies, 160 emeralds weighing 108 *ratulu* or carats, 423 old diamonds weighing 65 *mañjalu*, 3 big rubies including the central one, 10 saphires, 17 cat's-eyes and 1 topaz, altogether weighing 163 *ratulu* or carats, one string of pearls, gold wire into which the pearls were fitted weighing 15 units, the total weight of the entire crown being 3,308 units.[3] We learn from an inscription in the same temple, dated in ś. 1455 that, Śrī Kṛṣṇarāya presented three *kirīṭas*, consisting of 405 pearls, 284 old diamonds, 222 rubies, 9 cat's-eyes, and 6 saphires weighing 380 units to the processional images of Śrī Veṅkaṭeśa.[4]

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1. MER. 366 of 1938-1939.
2. SII. IV. No. 765.
3. TTDI. Vol. III. No. 32.
4. ibid., No. 60.

Several donors delighted in presenting *paṭṭams* to deities. An inscription from Amaravati, dated in ś. 1267, mentions the gift of a gold *paṭṭam* gifted to god Amareśvara by Vemaya Reḍḍi.[5] We know from a record from Tirumala, dated in ś. 1352, that a certain individual, named Śrīgirīśvara, presented a *paṭṭam*, newly made, of gold and gems to god Śrī Veṅkaṭeśa.[6] Another record from the same temple, dated in the 40th year of the reign of Vīranarasiṅgadeva Yādavarāyar, registers the gift of a *paṭṭam* by his chief queen to god Tiruveṅkaṭadevar.[7]

One popular item of presentation was cloths. We come to know from a Tirumala temple inscription, dated in ś.1442, that Śrī Kṛṣṇarāya paid a visit to the temple in ś. 1442 and presented to god Tiruveṅgaḷanāṭha a *pītāmbaram* (laced silk cloth) set with nine kinds of precious stones.[8] Another inscription from the same place, dated in ś. 1438, mentions that after his glorious eastern campaigns, Kṛṣṇadevarāya visited the temple at Tirumala and presented a *kuḷḷāvu* with pearls, rubies, emeralds and saphires.[9]

Inscriptions throw considerable light upon the presentation of *hāras* and *kaṇṭhamālas* to the deities. We come to know from an inscription from Śrīkūrmam, about the gift of two *kaṇṭhamālas*.[10] An inscription from Siṃhācalam, dated in ś. 1438, mentions that Kṛṣṇarāya, after the conquest of Koṇḍappalli, Rajahmundry etc., came to the hill, saw the god and gifted one *kaṇṭhamālā* and one *śaṅkhu-cakrāla-padakam*. It also states that the queens of the emperor, Cinnādevī and Tirumala-devī, gifted two pendants.[11] Another inscription from the same place, dated in ś. 1438, states that after conquering Udayagiri, Koṇḍavīḍu, Koṇḍapalli, Rājamahendravaram and other fortresses in the course of his *pūrvadigvijaya*. Kṛṣṇarāya visisted Siṃhādri and gifted to the god one *kaṇṭhamālā* containing 61 pearls.[12] We learn from an inscription from the Tirumala Temple, dated in ś. 1436, that Kṛṣṇarāya led an expedition against Pratāparudra Gajapati and drove him as far as Koṇḍavīḍu, captured the fortress of Udayagiri and on the return journey to his capital, paid a visit to the Tirumala Temple and worshipped Śrī Veṅkaṭeśa, when Cinnājīdevīamman, his queen, presented one *kaṇṭhamālā* with a *padakam*

5. SII. VI. No. 243.
6. TTDI. Vol. I. No. 193.
7. ibid., No. 88.
8. ibid., Vol. III . No. 83.
9. ibid., No. 80.
10. SII. V. No. 1230.
11. ibid., VI. No. 1170.
12. ibid., No. 694.

(pendent) set with 11 pearls, a central ruby, 2 emeralds and 4 diamonds, altogether weighing 200 units.[13] One more inscription from the same place, dated in ś. 1606, states that Rājaśrī Śivarāja Rāmacandra Yadamataran Dabīrasa presented a gold *kaṇṭhi* equal to the weight of five *varāhas* and valued at 525 gold coins known as *Śrīraṅgarā jagadyāna*.[14] It is known from an inscription from the Tirumala Temple, dated in ś. 1442, that Kṛṣṇarāya presented *padakam* and his queen Tirumaladevī presented a *navaratnapadakam*.[15] A record from Śrīkākulam, dated in ś. 1275, registers the gift of *sannampūsaperu* to god Śrīkākolani – Śri-Vallabharāya by Gaṅgāmahādevulu.[16] We come to know from the Siṃhācalam inscription, dated in ś. 1342, that Pratāpa Arjuṅadeva gifted a *padakam*.[17] Another record from the same place, dated in ś. 1343, states that the chief Oḍḍaḍi Pratāparudra gifted one pearl necklace, and a gold necklace weighing two *vi* and seven *pa*.[18] Another inscription from Siṃhācalam, dated in ś. 1266, mentions that Oḍḍaḍi Bhīmanapreggaḍa gifted a *vaijayantimālā* set with gems and *śikhānāgabhūṣaṇam*.[19] Another inscription from the same place, dated in ś. 1262, registers the gift of one *pahiṇḍi-pogaḍa-pūvula-mālā*, one *trisarimutyālacēru* and two *biḷḷasaramulu* by Kṛṣṇadevīamma to the god.[20] One more inscription from the same place, dated in ś. 1318, registers the gift of a *hāra* set with gems and pearls to decorate the deity daily.[21] An undated record from Drākṣārāma, mentions Kopperuṅgiṅga's gift of a *hāra* of gold.[22] A record from the same place, dated in the 8th year of the reign of Aniyaṅka Bhīma, registers the gift of a *puṣpamāhaḷi* (*hāra* of gold).[23] An inscription from Śrīkūrmam dated in ś. 1425 mentions the gift of *māmiḍi-kāya-pēru*.[24] We learn from an inscription from Śrīkūrmam, dated in ś. 1240 about the gift of a charming necklace made of seven *niṣkas* of gold to Viṣṇu, the lord of Śrīkūrmam by king Puruṣōttama Gajapati.[25] An inscription from the Tirumala Temple, dated in ś. 1436, states that after the conquest of Koṇḍavīḍu and on his way to his camp at Udayagiri, Kṛṣṇarāya, paid a visit to the Tirumala Temple and

13. TTDI. Vol. III. No. 70.
14. ibid., Vol. VI. Pt. I. No. 24.
15. ibid., Vol. III. No. 83.
16. SII. IV. 975.
17. ibid., No. 830.
18. ibid., VI. No. 836.
19. ibid.
20. ibid., V. 983.
21. ibid., VI. 1065.
22. ibid., IV. 1329.
23. ibid.
24. ibid., V. 1228.
25. ibid., IV. 1169.

worshipped Śrī Veṅkateśa, when Tirumaladevī, his Queen presented a *cakrapadakam* (round pendent) containing 132 diamonds, 85 rubies, 83 emeralds and 66 pearls.[26] Another inscription from Śrīkūrmam, dated in ś. 1265, registers the gift of one *cōḷimālā*.[27] One more inscription from the Tirumala Temple, dated in ś. 1454, states that the Vijayanagara emperor, Acyutarāya, presented to Śrī Veṅkaṭeśa, a necklace containing 600 pearals and 10 units of superior gold.[28]

Another popular item of presentation was miscellaneous ornaments. An inscription from Siṃhācalam, dated in ś. 1478, states that Kṛṣṇarāya presented a pair of *kaḍiyālu* set with diamonds and *māṇikyas*.[29] Another record from the same place, dated in ś. 1438, registers the gift of one *vajramāṇikyāla-kaḍiyālajōḍu* to the god by Kṛṣṇarāya.[30] It is known from an inscription from the Tirumala Temple dated in ś. 1436, that Kṛṣṇarāya presented one pair of *kaḍiyams* made of diamonds and 322 rubies.[31] An undated record from Drākṣārāma, registers the gift of a gold *valaya* weighing 108 *gadyas* by Kommanamahādevī the queen of Bayyarāju.[32] Another inscription from the same place, dated in ś. 987, registers the gift of a silver bracelet. One more epigraph from the same place, dated in ś. 1043, registers the gift of a gold *valaya* weighing 93 *gadyas* by Sabbamā, wife of King Goṅka, to god Bhīmeśvara.[33] One important record from the Tirumala Temple, dated in ś. 1435, states that Kṛṣṇadeva Mahārāya, presented one pair of *bhujakīrtulu* set with 322 pearls, 360 rubies, 4 saphires and 247 old diamonds, altogether weighing 573 units, for the daily use to the god Śrī Veṅkaṭeśa.[34]

Interesting information is available about the presentation of various kinds of garlands to deities. One inscription from Siṃhācalam, dated in ś. 1438, states that Kṛṣṇarāya gifted a garland of *śaṅkhas* and *cakras* and his queens Cinnādevī and Tirumaladevī, presented a garland of 500 *Varāhas* each, to god Veṅkaṭeśa.[35] One inscription from the same place dated in ś. 1438, mentions the gift of a garland of *śaṅkhas* and *cakras* and Cinnādevī's gift of a garland of 500 *Varāhas*.[36] An inscrip-

26. TTDI. Vol. III. No. 73.
27. SII. V. No. 1189.
28. TTDI. Vol. IV. No. 16.
29. SII. VI. No. 694.
30. ibid., No. 696.
31. TTDI. Vol. III. No. 66.
32. SII. IV. No. 1222.
33. ibid., No. 1224.
34. TTDI. Vol. III. No. 60.
35. SII. VI. No. 694.
36. ibid., No. 696.

tion from Śrikūrmam, dated in ś. 1244, mentions that Gaṅgāmbā, the queen of the Eastern Gaṅga king, Narasiṃha, gifted a garland of two lotus buds.[37] Another inscription from the same place, dated in ś. 1265, registers the gift of a seven garlands of pearls.[38] A record from Siṃhācalam, dated in ś. 1271, mentions the gift of a lotus garland of 38 pearls.[39]

Equally interesting information is available about the presentation of ornaments for the hands. An inscription from Drākṣārāma, dated in ś. 1065, registers the gift of *reṇḍumāṇikyamulu - kaṭṭina - pahiṇḍipāṇi* and *śaṅkulu - navaṛtnamulu - kaṭṭina - pahiṇḍi - pāḍalu-reṇḍu.*[40] Another inscription from Śrīkūrmam, dated in ś. 1236, registers the gift of *śrīhastālu.*[41]

Information about the gift of flowers to deities is also available from the inscriptions. A record from Drākṣārāma, dated in ś. 987, registers the gift of a *kalpaka* flower of gold.[42] Another record from Śrīkūrmam, dated in ś. 1425, mentions the gift of *meḍamūru - veṇḍi - cippa-pūlu.*[43] Another inscription from the same place, dated in ś. 1244, mentions that Narasiṃha's wife, Gaṅgāmbā, gifted *mogalirēkulu.*[44] A record from Drākṣārāma dated in ś.12(1)1 registers the gift of silver flowers by Maṅgirāju to the Nandi of Śrī Bhīmeśvaramahādeva.[45] One more record from Siṃhācalam, dated in ś. 1271, mentions the gift of a lotus, two crysunthimum flowers, eight *mogalirēkulu* and four *rasana - gamiyālu* by Gaṅgāmahādevī, wife of king Narasiṃha.[46]

Inscriptions also supply information about the presentation of *kavaca* or covering to deities. We come to know from an inscription from Pañcadhārla, dated in ś. 1344, about the presentation of *pañca-vaktra - kohali* made of gold to Dharmaliṅgeśvara by king Narasiṃha.[47] An inscription from Śrīkūrmam, dated in ś. 1417, also mentions the gift of a *pañcavaktra - kōhali* made of 5 tolas of gold to the face of the *utsava*

37. SII., V. No. 1190.
38. ibid., No. 1189.
39. ibid., VI. No. 933.
40. ibid., IV. No. 1190.
41. ibid., V. No. 1216.
42. ibid., IV. No. 1007.
43. ibid., V. No. 1228.
44. ibid., No. 1190.
45. ibid., IV. No. 1019.
46. ibid., VI. No. 933.
47. ibid., No. 667.

image of the god.[48] A record from Drākṣarāma, dated in ś. 12(1)1, registers the gift of *mēlukaṭṭu* by Maṅgirāju to the Nandi by Srī Bhīmeśvaramahādeva.[49]

Interesting information is also available about the presentation of miscellaneous jewels to deities. One record from Drākṣārāma mentions Kopperuñjiṅga's gift of a *kalpadaṇḍa*, *kanakāndoḷana*, and a *tāttari - kōhala*.[50] An inscription from the Tirumala Temple, dated in ś. 1435, states that Śrī Kṛṣṇadevamahārāya presented one big *vuḍuhāra* ornament, consisting of 5 diamonds, 4 *aḍḍikas* (chains), 6 border *aḍḍikas*, 6 middle *aḍḍikas;* these were set with 139 emeralds, 5 gems, 508 old diamonds, 186 rubies including the gold string, weighing altogether 662 units, one *kaṭhāri* (sword) with sheath containing 131 old diamonds, 431 rubies, and two saphires, all weighing 198, the tassel being, composed of 3,500 small pearls and 19 big pearels, 28 rubies, fixed at the top of the tassel being 326, 43 rubies, 15 emeralds, 20 diamonds, all weighing 165 units, one *nichchala-kaṭhāri* sheath, for the daily use weighing 132 units, 24 rubies on the top of sword, consisting of 85 rubies, one emerald, and 36 diamonds weighing 89, one string with 17 *aḍḍigas*, 30 *aḍḍigas* in the shape of the leaves of the peepal tree, 30 pearls, 210 rubies, 58 diamonds and 5 emeralds altogether weighing 276 units.[51] Another inscription from the Tirumala Temple, dated in ś. 1454, states that Śrī Vīra Acyutarāya presented to Śrī Veṅkaṭeśa, a pair of ornaments intended for the daily decoration of his eyes, one string of *tanikkay* beads made of pure gold; weighing 10 units of high value, one pair of *valitilaikkay* beads made of pure gold weighing 10 units of big stone, ornament containing 900 pearls, one big *kapha* (garment) for the body, containing 200 pearls, 33 rubies, 10 emeralds and 18 diamonds, one pair of ornaments for the head containing 122 pearls, 16 rubies, 2 emeralds and 4 diamonds, including 11 selected gems, one *kuṭṭam* ornament for the *sikharam* or tower set with 709 blue pearls, 3 emeralds, 30 rubies and a saphire, in total 785 gold weights including the *sarigai* or lace made of the *kapila-pāśu* (*mahādāna*) and *svarṇavarṣam* (*svarṇameru-mahādāna*)[52].

It is clear from what has been stated above that the presentation of various kinds of jewels and ornaments to deities was a popular custom. The nature and value of these gifts depended upon the status and

48. SII., V. No. 1229.
49. ibid., IV. No. 1019.
50. ibid., No. 1342-B.
51. TTDI. Vol. III. No. 60.
52. ibid., Vol. IV. No. 16.

resources of the donor. Some of the old and well-known temples received comparatively precious and valuable gifts. It is remarkable that inspite of the vicissitudes of fortune faced by the local ruling families and their repurcussions on the fortunes of the temples themselves, the managers of the major temples through centuries succeeded in preserving with great zeal and tact, these precious presentations which can be seen even today in temple treasuries. The subject of this paper thus constitutes an important and interesting aspect of the temple in Āndhradeśa.

6

V. N. HARI RAO

A NOTE ON THE TŌḌARAMALLA GROUP OF IMAGES IN THE TIRUMALA TEMPLE

In the outer *prākāra* of the Śrī Veṅkaṭeśvara temple at Tirumala, just outside the pavilion of Tirumalarāya and to its north-west, is a group of three bronze images of Tōḍaramalla and his family. They represent a man and two women to his left. The former is formed by pegging copper plates to a wooden frame. He has a short neatly dressed beard, a pair of thin pointed moustaches coming down on either side of his mouth, a slender necklace and a (holy) thread worn round his neck and falling loosely on his chest (now covered by the breast plate). He wears a turban falling backwards.[1] He wears a loose skirt around his waist. He holds his hands in the *añjali* pose. On his right shoulder is carved in modern characters of Nāgarī and Telugu the name Lālā Khēmarām. The burly woman to his left, also formed of copper plates nailed as above, carries the name, on her right shoulder, Mātā Mōhan Dē(vī) in Nāgarī and Telugu. She has her hair parted in the middle and wears three necklaces passing tightly round her neck, a loose chain falling on her chest, ear-rings, bracelets, a bodice and a *saree* worn round the waist like a skirt. The third bronze, named Pitā Bibī appears to have been cast hollow. Generally it resembles the other female image but is slightly slenderer and hence more graceful. She wears heavy ear-rings, necklaces, bracelets, a bodice and a *saree* worn as a skirt. One end of the *saree* projects from her waist-band to her right. On the right

1. The sketch of Lālā Khēmarām given in the *T.T. Devasthanam's Epigraphical Report* (Plate 54) shows him bare-headed, ie., it carries no turban, but it shows the necklace and the thread. The sketches, reproduced in T.G. Aravamudan's *Portrait Sculpture in South India* (pp. 55-56) show the head-gear, ie., a turban-like cap, which is found today.

shoulder is the inscription Pitā Bibī, wife of Tōḍaramalla in Nāgarī and Telugu characters.

When these images were noticed by the epigraphist of the Madras government in 1913 it was thought that they represented the 'famuos Indian financier Todar Mull and his wives'.[2] This idea was given up six years later with the notice by the epigraphist of an inscription in the Varadarājasvāmi temple at Kāñcīpuram mentioning Tōḍaramalla.[3] This inscription is found engraved on a slab in front of the Tāyār shrine bearing a *teṅkalai nāmam* at the top and flanked by *śaṅkha* and *cakra*. It consists of two Sanskrit verses in Telugu script and is dated in ś. 1632 (A.D. 1710). It says that Lālā Tōḍaramalla brought back, at the request of Śrīnivāsa alias Āttān Tiruveṅkata Rāmānuja Jīyar the (procession) image of Varadarāja from the jungles of Uḍaiyārpāḷayam.

The historical background of the above record is provided by Zulfikar Khan's Carnatic expedition of A.D. 1690–91 aimed against the Mahrattas under Rājā Rām. The authorities of the Kāñcipuram temple grew panicky and removed the procession images to Uḍaiyārpāḷayam, 200 miles south, where they were left under the protection of the local chieftain. Calm was restored ere long and in 1710 Sādatullāh Khan became the first Nawab of the Carnatic. One of his generals was Lālā Tōḍaramalla. *Tōḍaramalla* was a title awarded for proficiency in any field, say warfare or literature. Rāmayāmātya Tōḍaramalla, for example, was the author of the *Svarameḷakalānidhi*, a musical work in Sanskrit assigned to the sixteenth century. Another man of letters of the same period was Kallinātha Tōḍaramalla[4]. Tōḍaramalla, the general, was perhaps of North Indian extraction as suggested by the prefix Ḷālā. The inscription says that he brought the images at the request of Śrīnivāsa alias Āttān Jīyar. This suggests that Tōḍaramalla was a pious Hindu, though in the service of the Nawab. It is also a fact that the Nawabs of the Carnatic did not persecute Hindus and were not hostile to their institutions. The *polegar* of Uḍaiyārpāḷayam must have thought that the holy images were quite safe in his custody; in any case the Carnatic had passed under the Muslims and no hostile army could cross the dense forests surrounding his fortress town. But Tōḍaramalla was more than equal to the task. He was the man who, later on, led the attack against Rājā Desing (Tej Singh) of Giṅgee of Tamil ballad fame and stormed it on behalf of the Nawab. The *polegar* of Uḍaiyārpāḷayam was terrorised and made to

2. *Annual Report on Epigraphy*, (Madras) 1913, pp. 5, 83.
3. ARE. 639 of 1919; ARE. 1920, pt., II, paras 64 and 65.
4. *T.T.D. Epigraphical Report*. pp. 234, 237 and 255, Dr. S.K. Aiyangar, *Sources of Vijayanagar History*. p. 190.

known as the Uḍaiyārpāḷayam festival celebrated in the Tamil month *Paṅguni*.

Sometime after the restoration in 1710 the bronze images of Tōḍaramalla and his family seem to have been set up in the Kāñcīpuram temple. The significance of these images was probably lost in course of time for in the report of the year 1920 the epigraphist of the Madras government had noted that these images were stowed away along with other articles in the inner *gopura*. Later on they were removed and properly exhibited in a niche on the northern side of the passage through the inner *gopura* of the temple. These are three finely wrought metal images, the central one representing Tōḍaramalla (5'), the one to his right representing his wife (4') and the third to his left probably representing his son (3'). All are in standing poses with hands in *añjali* and have pedestals, each consisting of a double *padma* over a square block. Tōḍaramalla wears a close fitting turban ending up with a bun behind, ornaments adorning the shoulders falling on either side upto the elbows, bejewelled necklaces, ear-rings, wristlets and a waist-band. The lower-garments are indicated in lines and slightly extend on the two sides in all the three images and there are no upper garments. The lady has her hair parted in the middle and wears more ornaments. The boy is a miniature of the father. In style and workmanship the images resemble the portraits of Kṛṣṇadevarāya and his queens, kept in the Tirumala temple. They do not bear any inscriptions. They are so fine that they can hardly be called true portraits. The inner *gopura* entrance to the Varadarājasvāmi temple is called *Tōṇḍraḍippaḍi*, a corruption of *Tōṇ(ḍ)ramallan aḍippaḍi*, i.e., Tōḍaramalla's entrance gateway. According to local tradition Tōnramalla rebuilt the inner *gopura* and the main temple.

The presence of the Tōḍaramalla images in Tirumala shows that the hill temple of Veṅkateśvara too enjoyed his protection in one way or another, the details of which are not clear. It is, however, known that the revenues of the temple made it attractive in the eyes of the powers of the day, the English, the French, the Mahrattas as well as the neighbouring *polegars*. The English, acting through the Nawab and his men, succeeded by and large, in exercising control over the temple.[5] On the strength probably of the inscription 'wife of Tōḍaramalla' on the shoulder of Pitā Bībī and the inscription 'Lālā Khēmarām' on the shoulder of the man T.G. ARAVAMUDAN asserted in 1931 that the statue of Tōḍaramalla with his name engraved on the shoulder was missing from the group, which represented his father, mother and wife.[6] Incidentally it may be

5. T.K.T. Viraraghavacharya: *History of Tirupati*, vol. II, pp. 895–900.
6. T.G. Aravamudan, op cit., pp. 55–56.

surrender the images, which were duly reinstalled in the temple. The restoration of the images is even now celebrated in what is pointed out that the significance of *pitā* in the name of Pitā Bībī, read in conjunction with *mātā* in Mātā Mohan Dē is not clear. There is no reason, however, to believe that there was at any time four images representing Tōḍaramallā, his father, mother and wife. In 1913 the government epigraphist noticed only three images, i e., the same as the ones now kept outside the Tirumalarāya *maṇṭapa*. It is to be assumed that Lālā Khēmarām was the proper name, that Tōḍaramalla was the *biruda* and that the *biruda* stuck and became more popular. As he was in the service of the Nawab of Arcot he wore the appropriate appearance and apparel of a Muslim courtier and his wife, though a Hindu, was called Bībī. Hence the bearded bust in the temple is often mistaken by the populace for that of a Nawab.

In the Raṅganātha temple at Śrīraṅgam is kept a life-size stone image of 'Tōnramalla Nāyudu' along with that of his wife. He wears a turban and a short sword secured at the hip by a scarf. His hands are in *añjali*. He may be identified with Tōḍaramalla. The statue was most probably set up in the late Nāyak period. Tōḍaramalla was Tamilised into Tōnramallar and the suffix Nāyuḍu, a corruption of Nāyaka, seems to have been added. It is possible that Tōḍaramalla did some service or other to protect the interests of the Śrīraṅgam temple during the period of the Muslim incursions in the south in the years following A.D. 1690. The chronicle of the Srīraṅgam temple called the *Kōil-Oḷugu*, has however, nothing to say on this subject. There is a pair of stone images of Tōḍaramal and his wife (2′) kept in the Ānjaneyasvāmi temple at Mulbagal (Mysore State). There is no doubt that Tōḍarmal rendered meritorious service to several South Indian Hindu temples when the territory had passed under the Muslims in the beginning of the eighteenth century even as a general of the Nawab of the Carnatic.

TODARAMALLA GROUP OF IMAGES IN TIRUMALA TEMPLE

7

M. RAMA RAO

RELIGIONS IN ANCIENT ĀNDHRADEŚA

Ancient Āndhradeśa made several valuable contributions and those relating to religion are of particular interest. This paper is devoted to a survey of the condition of religions in ancient Āndhradeśa upto about A.D. 1076.

Buddism and Brahmanism or *vaidika-dharma* were two popular religions which enjoyed liberal patronage and had a glorious career during this period. Jainism was a late entrant and could not obtain wide patronage.

BUDDHISM

Buddhism was very popular in Āndhradeśa for five or six centuries upto the beginning of the third century A.D. Subsequently, it had to face the competition of resurgent Brahmanism and lingered till about the middle of the seventh entury A.D.

It is not possible to state exactly when this religion entered Āndhradeśa. It is evident from the edicts of Aśoka that the Āndhra people were followers of Buddhism by that time.[1] The traditional sources which mention the various places to which the emperor sent missions are silent about Āndhra. Some of the label inscriptions incised on the relic caskets found in the *stūpa* of Bhattiprolu are in archaic characters which are supposed to constitute the southern variety of Aśokan *Brāhmī*.[2] These evidences indicate beyond doubt that Āndhra Buddhism was pre-Aśokan.

Numerous Buddhist *tīrthas* or settlements containing *vihāras*, *caityagṛhas*, halls, temples, *stūpas* and *mahācaityas* flourished in ancient Āndhradeśa from Sālihuṇḍam in the north to Chinnaganjam in south and

1. Edict XIII.
2. E I. II. Bhaṭṭiprolu inscriptions.

Jaggayyapeta in the east to Koṇḍāpuram in the west.[3] Some of them, like those of Amaravati and Nāgārjunakoṇḍa attracted large numbers of pilgrims from far and near and enjoyed much celebrity. The *caityagṛaha* of Guntupalli is reminiscent of the *Lomasarṣi* cave and the *stūpas* of Amaravati and Bhattprolu are a very early date. It may be presumed, therefore, that these Buddhist *tirthas* existed from third century B.C.

Inscriptions found in these *tīrthas* show that several Buddhist sects flourished during this period. Many records from Amaravati mention the Caityakīyas, Rājagirikas, Siddhārthikas, Pūrvaśailīyas and Aparaśailīyas. Records from Nāgārjunakoṇḍa mention the Mahiśāsakas, Bahusutīyas and Aparavinamahāśailīyas.[4]

Among the Buddhist sacred texts the *Dighanikāya, Majjhimanikāya* and the *Pañcamātṛkās* were very popular. There were several *bhikṣus*, known as *Dharmaghoṣakas*, who knew these texts by heart and preached them widely.[5]

Buddhism obtained a new vigour and a new orientation after the advent of *Mahāyāna*. The worship of the Buddha assumed great importance and several methods were devised for this purpose. The concept of the Buddha prevailing at the time greatly influenced architecture and sculpture. The Buddha was conceived as "one honoured by the gods; omnicient and compassionate towards all beings; freed from lust, hatred and delusion; as the great bull and musk elephant among spiritual leaders; as the perfectly enlightened one; as one who has shown the road to happiness to both gods and men; as one who has put down the pride of Māra and his hosts; as one possessed of ten powers; as having set in motion the wheel of *dharma* pertaining to the eightfold path; as one whose well-formed and graceful feet were marked by the sign of the wheel and as one whose splendour is that of the moon, newly risen."[6]

The principal object of worship was the figure of the Buddha in various poses, either in sculpture or as an icon or as moulding of brick and plaster. The Buddha is popularly represented as standing on a lotus with the left hand holding the folds of the *uttarīya* and the right hand kept in the *abhaya* pose.[7] The seated figure is shown, in the

3. M. Rama Rao : *Buddhajayanti Souvenir*, pp. 21–39.
4. M. Rama Rao :*Nāgārjunakoṇḍa Souvenir*, pp. 46–49.
5. E I. XX. Nāgārjunakoṇḍa inscriptions, C.
6. ibid.
7. Longhurst: *Buddhist Antiquities of Nāgārjunakoṇḍa*, Pl. XI–d.

context of either the *dharmacakrapravartana* or *sambuddhi* or *māradharṣaṇa*.[8] The next object of worship were the *buddhapādas* adorned with numerous *mahāpuruṣalakṣaṇas* like the *triratna* symbol. the wheel, *svasthikā*, *kalaśa*, *vajra* and lotus.[9] The *stūpa* was another object of worship.[10] This was of two kinds, the *śārīraka* or a building raised over the *dhātu* of the Buddha and *uddeśika* or a commemorative structure. This *stūpa* was either plain or decorated with slabs containing sculptured representations of the events in the life of the Buddha. The *bodhi* tree, denoting the *sambuddhi* or enlightenment was another objeet of worship.[11] Very often the tree was enclosed by a building known as the *vṛkṣacaitya*. The *triratna* symbol, which signified the three principal concepts of *Buddha*, *dharma* and *saṃgha* was also worshipped.[12] Other objects of worship were the flaming pillar and the empty throne.[13]

BRAHMANISM

Apart from the evidence of the epics it is not known when the Vedic faith entered Āndhradeśa. According to the early Tamil literature of the *Saṅgam* age, the worship of Rāma, Kṛṣṇa, Śiva and other puranic gods was in vogue in the Tamil country in the early centuries of the Christian era. Āndhradeśa which is on the way of the expansion of these religious cults to the south, must also have come under their influence. The *Saptaśatī*, compiled by the Sātavāhana king, Hāla, shows that the worship of the puranic deities and the belief in the numerous legends connected with them was popular in the Deccan in ihe first century A.D. The Nāneghāṭ inscription of the time of another Sātavāhana king, Sātakarṇi I,[14] of the second century B.C. contains the invocation of Saṁkarṣaṇa and Vāsudeva, deities of the *Bhāgavata* cult. There is reason to believe that at least a part of Āndhradeśa was under the rule of this monarch. It may, therefore, be concluded that the sacrificial and *Bhāgavata* cults both entered Āndhradeśa even before the beginning of the Christian era.

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8. ibid., pl. XIV.
9. ibid., Pl. XIX-a; Burgess: *Amarāvatī Stūpa*, pl. III-b. p, 118, fig. 30; Pl XXXIV and Pl. LXII. fig. 88.
10. Burgees: Pl. VII - 2; XLVII-4; XXI-1; Longhurst: Pt. XXXIX-C.
11. Sivaramamurti : *Amarāvatī Stūpa*, Pl. XV; Burgess: Pl XXII-1 and L-2.
12. *Buddh. Souv.* pp. 11-20.
13. ibid., p. 5.
14. ASWI. V. p. 86.

The post-Sātavāhana period (A.D. 220-625) and the period of Eastern Calukyan rule (A.D. 625-1076) witnessed the rise and progress of a remarkable movement of Brahmanical revival which eclipsed all other religions. This movement was sponsored by the Ikṣvākus of Vijayapuri and carried on by their political successors.

The Ikṣvākus held sway over eastern Deccan for about three quarters of a century from about A.D. 200[15] and had matrimonial relation, with the Śakas of Ujjain and the Sātakarṇis of Vanavāsi. Cāntamūla the first independent ruler of this family, was a great votary of *vaidika-dharma*. He performed the *aśvamedha*, *agniṣṭoma* and *vājapeya* sacrifices and was a great devotee of Svāmī Mahāsena or Kumāra.[16] His successors followed this *dharma* and gave it a new impetus.

The Pallavas who occupied the southern and south-western dominions of the Ikṣvākus were also ardent followers of *vaidika-dharma*. They had titles like *dharma-mahārāja* and described themselves as 'ever ready to uplift *dharma* weakened on account of the evils of the *Kali* age'.[17] Other titles borne by them are indicative of their devotion to the *vaidika-dharma*. Kumāraviṣṇu I of this family was an *aśvamedhin*, a *parama-bhāgavata* and a *dharma-mahārāja*. Mahārāja Vijayaskandavarman knew the essence of all the *śāstras*.[19] Yuvamahārāja Viṇṣugopa was a *parama-bhāgavata*.[20] Mahārāja Siṃhavarman is described as a devotee of the feet of Bhagavān and as one who was anxious to gain *dharma* and the qualities of a *rājarṣi*.[21] King Viṣṇugopa was a *dharma-mahārāja*.[22]

The Sālaṅkāyanas ruled over the Vēṅgī region between the Godāvari and the Kṛṣṇa for about a century and half during the post-Sātavāhana period. Citraratha was their tutelary deity. Vijayaskandavarman of this family was a *parama-māheśvara* and an *aśvamedhin*.[23] Another ruler, Nandivarman, is described as 'foremost in his devotion to *dharma*' and his grandson, another Nandivarman, was a *parama-bhāgavata*.[24]

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15. *Nag. Souv.*, p. 14.
16. EI. XX, Nag. Ins. C3 and B1.
17. ibid., VIII, pp. 233-236.
18. ibid, XV, pp. 249-252.
19. ibid.
20. IAV. pp. 50-53,
21. EI. VIII, pp. 252-255.
22. ibid., XXIV, pp. 137-143.
23. ibid., IX, pp. 58-59.
24. JAHRS. I, pp. 92-102.

The Viṣṇukuṇḍins succeeded the Sālaṅkāyanas as rulers of Vēṅgī. Śrīparvatasvāmin was their tutelary deity and they too were ardent followers of *vaidika-dharma*. Mādhavavarman, the greatest ruler of this dynasty, performed 1000 *kratus*,[25] eleven *aśvamedhas* and sacrifices like the *suvarṇa*, *puṇḍarīka*, *puruṣamedha*, *vājapeya*, *yudhyāṣodasī*, *rājasūya*, *prādhirājya* and *prājpāatya*.[27]

A number of kings ruled over Kaliṅga during the early centuries of the Christian era. Of these, Anantavarman of the *Vāsiṣṭa* family[28] and Pṛthvīmahārāja of the Rāmākāśyapa family were *parama-māheśvaras*[29] Nandaprabhañjanavarman, another ruler, was a *parama-bhāgavata*.[30] While Umāvarman, was a *parama-daivata*.[31]

The eastern Cāḷukyas, who ruled over part of coastal Āndhra after the fall of the Viṣṇukuṇḍins, were also great followers and patrons of *vaidika-dharma*. According to tradition, recorded in their inscriptions, their ancestor, Viṣṇuvardhana propitiated Bhagavān Nārāyaṇa, the Saptamātṛkas and Nandābhagavatī and obtained royal dignity. Pulakeśin I, another ancestor, was an *aśvamedhin*. These Cāḷukyas were Hāritiputras and had the *varāhalañchana*. Viṣṇuvardhana, the founder of the eastern Cāḷukyan branch, was a devotee of the Bhagavān residing at Piṣṭapura, a *parama-bhāgavata* and a *parama-brahmaṇya*.[32] His son, Jayasiṃha I, was also a *parama-brahmaṇya*.[33] He knew the import of many *śāstras*.[34] Among other rulers, Maṅgimahārāja was *parama-brahmaṇya*.[35]

The eastern Gāṅgas ruled over Kaliṅga for nearly a thousand years from about the commencement of the fifth century. Gokarṇeśvara, situated on the Mahendragiri, was their tutelary deity. Most of the kings of this family were *parama-māheśvaras* and the seals of their copper plates grants bear the figure of the *nandī*.

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25. *Bhāratī*, VII, pp. 463–480.
26. EI. XVII, pp. 334–337.
27. ibid., IV, pp. 88–99.
28. ibid., XXIV, pp. 47–52.
29. ibid., XXIII, pp. 88–89.
30. IA. XIII, pp. 48–55.
31. JAHRS. X, pp. 143–44.
32. EI. IX, pp. 317–319.
33. ibid., XVIII, pp. 55–58.
34. ibid., XIX, pp. 254–258.
35. ibid., VIII, pp. 236–241.

One important aspect of this brahmanical revival was the patronage of vedic learning and liberal help extended to vedic scholars. Most of the C. P. grants of the post-Sātavāhana and eastern Cāḷukya periods convey gifts made to scholars and mention, incidentally, several interesting details about the condition of learning during the period. A *brāhmaṇa* named Goḷaśrman, the recepient of the Ongoḍu grant of Pallava Vijayaskandavarman, was a *dvivedī* and a scholar of the six *Vedāṅgas*.[36] The recipient of the Pikira grant was a student of the *Taittirīya* school.[37] The donee of the Chūra grant was a celebrated Vedic scholar.[38] The donee of the Goranṭla plates of the *Ānadagotra* king, Attivarman, was a master of the *Ṛk*, *Yajus* and *Sāma Vedas*.[39] The donees of the Siripuram plates of the Kaḷiṅga king, Anantavarman, were engaged in *yajana*, *yājana*, *adhyayana*, *adhyāpana*, *dāna* and *pratigrahaṇa*.[40] Pṛthvīmahārāja, another Kaḷiṅga ruler, gifted an *agrahāra* to a certain Bhāvaśarman who knew the *Vedas*, *Vedāṅgas*, *Nyāya*, *Yoga* and *Upaniṣads* and his body was purified by numerous *avabhṛtasnānas*. He was, besides, a scholar of 3000 *vidyas* and *vyākhyānas*.[41] Rājā Prthvimūla gifted a village to 24 *brāhmaṇas* who were scholars of the *Atharvaveda*.[42] The donees of the Cīpurupalli grant of Kubja-Viṣṇuvardhana, were well versed in *Veda*, *Vedāṅga*, *Purāṇa*, *Itihāsa*, *Dharmaśāstra* and *Āgama*.[43] The donee of the Pedamaddāli grant of Jayasiṃha I knew 70 commentaries on *Tarka*. His father and grandfater were scholars of two *Vedas*.[44] The same monarch's Niḍupaṛṛu grant conveys a gift made to Katiśarman who was an ardent student of *Veda*, *Vedāṅga*, *Itihāsa*, *Purāṇa*, *Dharmaśāstra*, *Āgama* and *Upaniṣad* and was the grandson of a scholar who knew two *Vedas* with *pada*, *krama* and *anukrama* besides *Kalpa* and *Purāṇa*.[45] The donee of the Pallivāḍa grant of Viṣṇuvardhana II was a scholar of two *Vedas*; his father knew the *Vadas* and *Vedāṅgas* and his grandfather was a student of *Veda*, *Vedāṅga*, *Itihāsa*, *Purāṇa*, *Nyāya* and *Dharmaśāstra* and performed many sacrifices ranging from the *agniṣṭoma* to the *puṇḍarīka*.[46] The recipient of the Pasupubaṛṛu grant of Viṣṇuvardhana III was a *caturvedī*.[47]

36. EI., XV, pp. 249–252.
37. ibid., VIII, pp. 159–163.
38. ibid., XXIV., pp. 137–148.
39. IA. IX, pp. 103.
40. EI. XXIV, pp. 47–52.
41. ibid., XXIII, pp. 88–99.
42. JRAS. 1906, p. 204.
43. IA. XX, pp. 15–18.
44. ibid., XIII, pp. 107–138.
45. EI. XVIII, pp. 55–58.
46. IA. VII, pp. 91–92.
47. C.P. 9 of 1913–14.

The donee of the Īḍeru grant of Vijayāditya II was a *dvivedī* and the grandson of another *dvivedī*.[48] Gunaga Vijayāditya gifted a village to a hundred Brāhmaṇas who were all Vedic scholars.[49] The donee of this king's Masulipatam grant was a scholar of *Veda* and *Vedāṅga*.[50]

Inscriptions of the time mention several Vedic *śākhas* to which the donees of the gifts conveyed them belonged. Prominent among these were the *Chāndogya*, *Taittirīya*, *Vājasaneya* and *Bahvṛca śākhās*.

Another important aspect of this brahmanical revival was the building and patronage of temples, dedicated to brahmanical deities. Even this movement had its origin in the Ikṣvāku period and the Ikṣvākus were its sponsors. The movement was continued by their successors. Recent excavations conducted in the Nāgārjunakoṇḍa valley have brought to light the foundations of several brahmanical shrines. There were three temples of Kumāraśvāmin, three of Śiva under the names of Puṣpabhadra, Sarvadeva and Noḍagirisvāmin and one of Viṣṇu under the name of Aṣṭabhujasvāmin. Temples received liberal patronage during the subsequent period. The British Museum plates of the Pallava queen, Cārudevī contain a gift made to the *Kulimahātāraka* temple of Bhagavān Nārāyaṇa at Dālūru.[51] The Uruvapalli plates of Yuvamahārāja Viṣṇugopa convey a gift made to the temple of Viṣṇuhara built by the general Viṣṇuvarman at Kaṇḍukūru.[52] Attivarman, a ruler of the *Ānandagotra*, made a gift to god Śambhu of Vaṅkeśvara.[53] The Chikkuḷḷa plates of the Viṣṇukuṇḍin king, Vikramendravarman, convey a gift made to the Somagirīvara temple of god Triyambaka-Śiva.[54] The famous apsidal temple of Kapoteśvara at Chezerla, which was originally a Buddhist *caityagṛha*, was converted into a *Śaiva* shrine during this period.[55] The Paraśurāmeśvara temple of Guḍimallam was constructed in the eighth century. The early Cāḷukyas of Bādāmi who ruled over South-western Āndhradeśa built the well known temple of Bālabrahmā and eight other Brahmā temples at Alampūr and many shrines at Pāpanāśanam, Satyavolu and Mahānandi, all of them having curvilinear *vimānas* crowned by *āmalaka-śikharas*. The

48. IA. XIII, 55–57.
49. JAHRS. V, pp. 101–116
50. EI. V, pp. 122–126.
51. ibid., VIII, pp. 143-144.
52. IA. V, p. 219.
53. ibid., IX, pp. 102–103.
54. EI. IV, pp. 193–198.
55. *Oriental Research*, V. 1 & 2 pp. 15–57.

eastern Cāḷukyas too were great builders. Narendramṛgarāja Vijayāditya II is known to have built 108 temples for Śiva in commemoration of as many battles fought by him with the Rāṣṭrakūṭas.[56] One of these was the *Samastabhuvanāśraya Śiva* temple at Vijayawāda.[57] There are six temples at Bikkavolu, all built by Guṇaga-Vijayāditya III. Mention is made in an inscription of the construction of a temple with *prākāra* and *maṭha* during this reign of this king. Another ruler, Cāḷukya Bhīma, raised fine temples for Śiva at the five famous ārāmas, the Dākṣārāma, Kumārārāma, Kṣīrārāmā, Somārāma and Amarārāma Dānārṇava built a temple for Viṣṇu at Cāḷukya-Bhīmavaram. A temple of Śiva, under the name of *Umāmaheśvara* was constructed at Bezwada during the reign of Ammarāja II. It was also known as *Samastabhuvanāśraya* .[58] A *Śaiva* teacher, named Prabhūtarāśi of the Kālāmukha sect, built a stone temple, *maṭha* of three halls and feeding house at this time. The Kālāmukhas are said to have had their *siṃhapariṣat* at Vijayawada. Ammarāja also gifted a village to a temple of Śiva known as Sālikeśvaram. Another Cāḷukya king, Rājarājanarendra built three Śiva temples in memory of three Coḷa generals.[59]

A number of cave temples were excavated during this period besides the structural temples mentioned above. There are two of them at Vijayawada, five at Mogalrājapuram and seven at Uṇḍavilli including the famous three-storied cave temples of Anantaśāyi. All these caves were excavated during the period of Viṣṇukuṇḍin rule. The latter Pallavas excavated eight caves at Bhairavakoṇḍa. These cave temples are either single shrines or triple shrines dedicated to the brahmanical trinity.

JAINISM

It is not possible to state with certainity when Jainism entered Āndhradeśa. There is no evidence, inscriptional or literary, to show that the religion prevailed in this region during the third, fourth, fifth and sixth centuries A.D. There is a reference in one inscription to the gift of a village to a Jaina temple, named the *Nadumbi-vasadi* built at Vijayawada by Ayyamahādevī, queen of the Eastern Cāḷukya king, Viṣṇuvardhana I, through the Jaina teacher, Kalibhadrācārya of the

56. JAHRS. V, pp. 101-116.
57. C.P. 11 of 1915.
58. EI. XXIII, no. 5.
59. *Bhāratī*, XX, pp. 431-451.

ıvurūri gaṇa and the Saṅghānvaya.[60] Jainism received good patronage ıring the reign of Ammarāja II. This king gifted a village to a Jaina acher, named Arhanandin, for the purpose of effecting repairs to a ina temple, named *Sarvalokāśraya – jinabhavana*. The gift was ade at the instance of a courtesan who was a desciple of Arhanandin. his Arhanandin was a pupil of Ayyapotamuni, himself a disciple of ıkalacandrasiddhāntamuni, of the Aḍḍakaliṅgaccha and Valharigaṇa.[61] he same king gifted another village to another Jaina temple named the *aṭakābharaṇa–Jinālaya* which was then being administered by Iaṇḍīradevamuni, pupil of Divākara and disciple's disciple of Dinananin of the *Yāpanīya–saṅgha*, *Koṭimuduvagaṇa* and *Nandigaccha*. The ift was made for the repairs of the temple and for the conduct of 'orship and the maintainance of an alms house in it.[62] Ammarāja is lso known to have made gifts to two Jaina temples at Vijayawada.

Thus Buddhism, Brahmanism, and Jainism flourished in ancient ındhradeśa. Of these, Brahmanism triumphed over the other two faiths .nd enjoyed greater glory and prosperity during the medieval period.

60. C.P. 9 of 1916–17.
61. EI. VII, pp. 177–192.
62. ibid., IX, pp. 17–36.

V. SWAMINATHAN

A NEW INTERPRETATION ON RV. VIII. 69.12

सुदेवो असि वरुण यस्य ते सप्तसिन्धवः ।
अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ॥ RV. VIII. 69.12.
AV. XX. 92.9.

Patañjali (P) while describing the benefits of the study of *Vyākaraṇa* (in the introductory portions of his *Mahābhāṣya*) cites the above verse in full and offers and the following explanation :

सुदेवो असि वरुण, सत्यदेवोऽसि । यस्य ते सप्त सिन्धवः, सप्त विभक्तयः । अनुक्षरन्ति काकुदम् । काकुदं तालु । काकुर्जिह्वा, सास्मिन्नुद्यत इति काकुदम् । सूर्म्यं सुषिरामिव । तद्यथा शोभनामूर्मिं सुषिरामग्निरन्तः प्रविश्य दहति, एवं ते सप्त-सिन्धः, सप्तविभक्तयस्ताल्वनुक्षरन्ति । तेनासि सत्यदेवः । सत्यदेवाः स्यामेत्यध्येयं व्याकरणम् ।[1]

P's paraphrase may be translated as, 'just as fire on entering an excellent hollow metal idol burns (the impurities) so also thine seven streams. O Varuṇa! the seven cases flow into the palate; on that account thou art a true divinity'.

Here the word *sudeva* has been rendered as *satyadeva* (a true divinity). *Sindhu* is taken as *vibhakti* as the study of *Vyākaraṇa* is extolled in the present context.

Kākudam is considered as a synonym of palate. The derivation is given as *kākur jihvā sāsminnudyata iti* and as understood by Kaiyaṭa and Nāgeśa it is a compound constituted of the substantive *kāku* 'tongue'

1. MB. with Kaiyaṭa's *Pradīpa* and Nāgeśa's *Uddyota*, NS. ed., 1938, vol. I, pp. 45-46.

and the root *vad* 'to speak'. Finding it semantically impossible to connect 'palate' with the meaning of *vad*, namely 'to speak', in relation to 'tongue', Kaiyaṭa takes *udyate* (passive form of *vad*) in the sense of *utkṣipyate* and understands *kākudam* as 'that in which the tongue is tossed or raised upwards', resorting to the familiar dictum of the grammarians, *dhātūnām anekārthatvād utkṣipyate ityarthaḥ*.[2] But Nāgeśa offers an alternate derivation by splitting *asminnudyate* into *asmin nudyate* in which case it is a compound, made of *kāku* with the root *nud* 'to impel', meaning 'that in which the tongue is impelled or caused to act', *nuder vā adhikaraṇe kaḥ*.[3]

Kāku denoting a peculiar intonation of the human voice is familiar; but the meaning attributed by P. namely, 'tongue' is scarcely known. Probably *kāku* originally meant the tongue and in course of time might have come to mean the peculiar intonation of the voice because of its invariable association in the modulation of the voice, its original meaning being forgotten altogether in the long run. The *Nighaṇṭu* enumerates the synonyms of *vāk* 'speech' in the order *kākut*, *jihvā*, etc.[4] P. considers *kāku* as *jihvā* 'tongue'; *kākur jihvā*. *Kākud* occurs, in the sense of *jihvā*, once in the RV.

या ते काकुत् सुकृता या वरिष्ठा यया शश्वत् पिबसि मध्व ऊर्मिम् ।

RV. VI. 41.2.

Here also, as with *kāku*, *kākud* and *jihvā* denote both speech and tongue because of the invariable operation of the tongue in the production of many a speech sound.

Sūrmi is resolved as *śobhanā ūrmi* excellent idol or statue or image.[5]

P. does not explain the formation of *suṣirām*; but from his statement *suṣirām agnir antaḥ praviśya*, it is obvious that by *suṣirā*, he meant 'one having holes' or 'hollow'. *Suṣi* means hole and *suṣirā* is formed by adding the possessive suffix *-ra*, by *ūṣasuṣimuṣkamadhorah* (Pāṇini, V. 2. 107). He construes *suṣirā* as qualifying *sūrmi* and arrives at the meaning 'hollow idol'.

This verse contains a simile which is of the nature of a comparison between two objects possessing a common or similar characteristic. Here

2. ibid., p. 46.
3. ibid.
4. *Nighaṇṭu*, I. 11.
5. *Vide: Amarakosa.*

anukṣaraṇa (the common characteristic) and *sindhu* (the *upameya*) alone are mentioned and as such P. considers it as an instance of elliptical simile (*luptopamā*) supplying *agni* as the *upamāna*. In bringing *agni* here as the *upamāna* he might have been induced by the Upanishadic concept contained in statements like *agnir vāg bhūtvā mukham prāviśat*[6] and *tejomayī vāk*[7] as he is very eloquent, in the present context, in extolling the purity of speech resulting from the study of *Vyākaraṇa*.

Whatever figurative meaning might P. read in the first hemistich, his explanation of the second hemistich is far from convincing for the following reasons: The bringing in of *agni* as the *upamāna* is supported by neither the context nor the preceding verses of the *sūkta*. On the other hand a comparison of *sindhu* with *agni* looks akward; *agni* possesses characteristics contra to those of *sindhu* and there is little common or similar between them that may facilitate any comparision. The bringing in of *agni* defeats the very purpose of the intended comparison. Nor to take *sūrmi*—the counterpart of *kākudam* in the *upamānavākya* as a metal idol is corroborated by any parallel usage in the Vedic literature. One is also at a loss to see what semantical relation is there between *dahati* and *anukṣaranti*. If some kind of similarity is to be admitted between *dāha* and *anukṣaraṇa*, the figure of speech would cease to be simile; it would become *dṛṣṭānta* (according to writers on poetics). In fact the commentators have troubled themselves over this and to obviate this discrepancy, Nāgeśa takes *śodhana* 'cleansing' as the common characteristic. Just as fire burns the dirt in the idol and makes it pure so also the seven cases, *sindhavaḥ* remove the impurity of speech and make it pure.

The simplicity and grandeur of the Vedic simile are thus missed and the verse is overburdened, by the authors of the commentary and super-commentary, with so many round about explanations. On the whole the explanations offered by the commentators do not in any way improve the position and pave the way for a better understanding of the verse.

While giving the etymology of the word *kākudam* Yāska quotes the verse in full and his explanation is as follows:

कांकुदं तालुमित्याचक्षते । जिह्वा कोकुवा सास्मिन् घीयत इति । जिह्वा कोकुवा कोकूयमाना वर्णान्नुदतीति वा । कोकूयतेर्वा स्यात् शब्दकर्मणः.... सुदेवस्त्वं

6. *Aitareyopaniṣad*, I. 2.
7. *Chāndogyopaniṣad*, VI. 6.5.

कल्याणदेवः, कमनीयदेवो वा भवसि वरुण यस्य ते सप्त सिन्धवः। सिन्धुः स्रवणात्। यस्य ते सप्त स्रोतांसि तानि ते काकुदमनुक्षरन्ति सूर्मिं कल्याणोर्मिं स्रोतः सुषिरमनु यथा[8]....
Yāska's paraphrase may be translated as, 'Thou art an auspicious God O, Varuṇa! whose seven streams flow into thy palate like a current with charming waves, that flows into the *suṣira* (the piece of ground into which urban water flows)'.

Sudeva is here rendered as *kalyāṇadeva* 'auspicious god' and *sindhu* as *srotas* 'stream'. *Kākuda* is taken as the palate and is derived from three sources: (1) a compound made of *kokuvā* 'tongue' and the root *dhā* to place; 'that in which the tongue is placed'. (2) a compound of the two roots *kū* 'to sound' and *nud* 'to impel'; 'that which making sound, impels the letters' and (3) the root *kū* alone; 'that which produces sounds'. *Sūrmi* is explained as *kalyāṇormi* 'that which possesses charming waves'.

Suṣirām is not explained; Durga explains it as *nagarodakanissaraṇabhūmiḥ*.

Both *sūrmyam* and *suṣirām* are accusatives and feminine in gender. Yāska takes *sūrmya* as nominative, neuter in gender and the agent of *anukṣaraṇa*. *Sindhuḥ* the *upameya* is feminine and plural where as *sūrmya*, the *upamāna* according to Yāska, is neuter and singular. Further *sūrmya* has to be modified regarding its gender and case to yield the meaning as given by Yāska. His construing of this verse without regard for grammar, syntax and concord is not happy.

Sāyaṇa explains the first three feet, but has left the fourth without comments. His comments run as follows:

हे वरुण जलाभिमानिन् देव त्वं सुदेवोऽसि, यस्य सुदेवस्य ते तव काकुदं तालु समुद्राख्यं सप्त सिन्धवः गङ्गाद्याः सप्त नद्यः अनुक्षरन्ति जिह्वायां सर्वदा स्रवन्ति ।

Saptasindhavaḥ is taken as referring to seven specific rivers and *kākudam* as to the palate.

As for *sūrmyam* and *suṣirām* he refers neither to Yāska, as he does at times, nor to P. even though he quotes him in the introduction to his *Ṛgvedabhāṣya*. Sāyaṇa's silence over the other words might be attributed to his being not convinced by the explanations offered by both the authors. Or he might have dismissed the explanation of the

8 *Nirukta*, V. 27, Anandasrama press, Poona, 1921.

second hemistich found in some manuscripts of the *Nirukta*,[9] as spurious and the one given by P. as merely a grammarian's creation to serve his own purpose.[10] At any rate S ā y a ṇ a's silence proves this much—the interpretation of the verse is not an easy task.

S ā y a ṇ a in the lengthy introduction to his commentary on RV. reproduces several of the passages from the introductory portions of MB. and the above verse under consideration including its explanation is one among those. It is worth noting in as much as it differs from printed texts of MB. and throws some light on the derivation of *Kākudaṁ*. It runs as follows: *Kākujjihvā sāsmin vidyata iti kākudam tālu*. (according to MAX MÜLLER's second edition and the Poona edition of RV.)[11] and *Kakujjihvā sāsmin vidyata iti kākudam tālu* (according to MAX MÜLLER's first edition).

From this explanation as found in S ā y a ṇ a's introduction it is evident that *kākuda* is derived from *kakud* or *kākud* by the addition of the possessive secondary suffix (*matvrthiya*) *aṇ*: If S ā y a ṇ a's reading of the above passage of MB. be genuine, we may deduce the following:

1) P. considered *kākuda* as a secondary derivative from *kakud* or *kākud* and not as a compound consisting *kāku* and the root *vad*.

2) P. meant tongue by *kakuda* or *kākud*.

3) MB. passage is identical with the *Nighaṇṭu* passage cited above.

4) S ā y a ṇ a's text of MB. belongs to a tradition other than that to which K a i y a ṭ a's, and perhaps represents a more authentic tradition.

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9. The Anandasrma and Venkateswara Steam Press editions of the *Nirukta* give the etymologies of the words in *sūrmyam suṣirām iva*, whereas the editions by Dr. Lakshman Sarup and V.K. Rajawade do not.

10. The *ṛk catvāriśṛṅgā* etc., RV. IV. 58.3, is cited in MB. and explained as referring to the various technical terms in grammar. Sāyaṇa does not give Patañjali's explanation under RV. IV. 58.3 even though he reproduces Patañjali, in his introduction to the *Ṛgveda-bhāṣya*. vide. p. 27, Poona ed.

11. Vol. I. p. 28

A comparison of the interpretations given by these great commentators makes it clear that they do not agree with regard to either the meaning of the individual words or the general import of the verse. *Sudeva*, *sindhavaḥ*, *sūrmya* and *suṣirā* are explained differently. Regarding *kākudam* Y ā s k a and P. are unanimous in its meaning even though they are at variance in its etymology. S ā y a ṇ a takes *kākudam* as the ocean, without giving any derivation. This is the only instance in RV. where we come across the word *kākudam* and as such there is no scope for arriving at its meaning by a comparison of one or more verses containing the word. D u r g a's remark on this verse deserves quoting in the present context.

अन्यासु हि ऋक्षु या एतस्मिन् प्रकरणे कृत्स्ना अधीता तासु समाम्नातेभ्यः पदेभ्यः अन्यान्यपि अनवगतसंस्काराण्यनेकार्थानि वा सन्तीति तदुपप्रदर्शनार्थं कृत्स्नाध्ययनम् । अस्यां पुनस्तदपि नास्तीत्येवं दुर्वाच्यत्वम् । अथवा काकुदशब्दस्य प्रयत्नान्वेष्यत्वात् कृत्स्नेयमृगधीता स्यात् ।[12]

The meaning of *kākudam* cannot be arrived at, even approximately unless the meanings of the other words as well as the relation in which they stand to *kākudam* are settled.

The usual procedure adopted by Y ā s k a is to give the etymology of the word concerned first and then to quote the verse containing that word in support of his views regarding the etymology. He incidentally deals with the etymologies of the other words, in the verse, also which he considers difficult. The citation of this verse does not throw any light on the etymology of the word, but only locates the contexual setting of the word. D u r g a's statement makes it sufficiently clear that the text of the *Nirukta* he followed did not contain etymological explanations of words contained in the rest of the verse. But some of the editions do contain etymological explanations of a few more words of the verse.[13].

The interpretations of the western vedic exegetes also do not improve the situation any further. H.H. WILSON translates as follows: 'Thou art a glorious god, Varuṇa, across whose palate the seven rivers keep following as fair-flowing (stream) into an abyss'.

K.F. GELDNER renders it as: 'Du bist ein guter Gott, O Varuṇa! in dessen Sehlund die sieben Strōme fliessen wie in eine hohle Rōhre'.

12. *Nirukta*, v. 27
13. The Anandasrama and the Venkateswara Steam Press editions.

This may be rendred in English as: 'Thou art a good God, O Varuṇa! in whose palate the seven streams flow as into a hollow tube'.

Taking into consideration all these divergent interpretations, an attempt is made here to give a more satisfactory explanation of the verse under consideration.

The *Nighaṇṭu* (1. 12) enumerates *sirā* in the list of words that denote water.[14] *Sirā* in the sense of water occurs in *taṃ vṛtraṃ āśayānaṃ sirāsu maho vajreṇa siṣvayo varāhum*[15] and Sāyaṇa interprets it in that sense, *sirāsu saraṇaśīlāsu apsu*. In Vedic mythology it is a well known fact that Vṛtra hides himself in the waters and there could be no doubt regarding the meaning of *sirā* in the verse *tvam vṛtram āśayānam*, etc.

Accordingly we may interpret *suṣirām* as: *śobhanāḥ sirāḥ yasyāṃ tām* 'that which possesses excellent waters' and take *suṣirā* as referring to any 'reservoir' or 'ocean', *ūrmi* may be taken in its well known sense 'wave' or 'billow' and *sūrmi* would then mean 'that which possesses good or charming billows' or shortly 'billowy', *śobhanāḥ ūrmayaḥ yasyām tām*.

In this connection we may notice *nama ūrvyāya ca sūrmyāya ca*[16], where *sūrmya* 'one who resides in waters' (river or ocean) is juxtaposed in contrast to *ūrvya* 'one who dwells on earth' and Sāyaṇa's gloss *śobhanā ūrmiḥ yasyāḥ nadyāḥ seyam sūrmiḥ tatra bhavaḥ*

In the present verse both *sūṣirā* and *sūrmiḥ* are possessive compounds (*Bahuvrīhi*); but *suṣirā* as the qualified may suit the context better. Taking *suṣirā* as the qualified and *sūrmi* qualifying it *sūrmyam suṣirām* would mean 'billowy ocean'. It may be noted here that both *sūrmi* and *suṣirā* are not analysed in the *padapāṭha*. The *upamānavākya* would then mean 'as into billowy ocean'.

In this simile characterised by simplicity and directness the comparison is between *kākuda* and *suṣirā*. *Sapta sindhavaḥ* refers to the celestial waters over which Varuṇa is presiding. The celestial waters, *divya āpaḥ*,[1] are as familiar in RV. as the terrestrial waters. Varuṇa's supremacy over

14. Some editions however record in the footnote *surā* as a variant of *sirā*.
15. RV. I. 121.11
16. TS. IV. 5.9
17. *Vide:* RV. VII. 49.2 and TB. III. 1.2.

the celestial waters and Indra's releasing the celestial waters have been glorified in several hymns of RV. The *saptasindhus* frequently spoken of in RV. refer to the celestial streams and not to the five well-known rivers of the Punjab together with any two other tributaries of the Indus to make the number seven.[18]

The rushing of the clestial waters (rains) towards the ocean is a well known phenomenon and the name in regard to *kākuda* is not a well known phenomenon. As observed already the comparison is between only *kākuda* and *suṣirā* the destinations of the agent of *anukṣaraṇa* and the flowing of the celestial waters into the *kākuda* is compared to its own flowing into the ocean (*suṣirā*). A not well-known phenomenon of the water with reference to a particular object is compared to a well-known phenomenon of the same with reference to some other object. There is no necessity therefore to bring in any external agency *agni* or the like as *upamāna*. The agent of *anukṣaraṇa* is one and the same in both the *upamāna* and *upameya vākyas* and as such *iva* in this verse is used in the sense of 'as if'. The entire verse may thus be translated as, 'Thou art (indeed) a true divinity, 0 Varuṇa! thine seven *sindhus* flow into the *kākuda* as if into the billowy ocean.'

Comparisons of this kind, where a less known action of a certain object being compared to a well known action of its own, are not rare in RV. cf., *dūre citsan taḷid ivātirocase* (RV. I. 94.7.)

'Being at a distance thow shine surpassingly as if near by'. It is also significant to find two similes of this nature occcurring in the same verse in connection with Varuṇa.

कितवासो यद्रिरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्म ।
सर्वा ता विष्य शिथिरेव देवाधा ते स्याम वरुण प्रियासः ॥

RV. V. 85.8.

'(That sin or offence) which the villains impose (on us) as if at dice or (that) which (we) really (commit) and (that) which we know not —all those, 0 god, (thou) remove as if fetters (from us); then, 0 Varuṇa! we will become dear to thee'.

We have discussed already the various etymologies of *kākuda* given by Yāska and P. *Kākuda* in the present verse might be taken as the accusative singular of either *kākuda* (neuter) or *kākud* (feminine) as in both the cases the declension is identical. But Yāska

18. *Vide:* B.G. Tilak: '*The Arctic home in the Vedas*', pp. 267–75, Poona, 1956

takes it as a neuter stem ending in *a* as is evident from his comment: *kākudaṃ tālvity ācakṣate*. P. also considers it as a neuter stem. As for the meaning Yāska and P. are in perfect agreement. This word has been noticed by Pāṇini in two of his *sūtras* while dealing with the changes that words as final members of compounds undergo. Pāṇini takes *kākuda* as a stem ending in-*a* and derives *kākud* from it by dropping the final-*a* when it happens to be the final member — *Udvibhyāṃ kākudasya*, V.4. 148 and *Pūrṇād vibhāṣā*, V. 4. 149. *Utkākut*, *vikākut* and *pūrṇakākud* or *pūrṇakākuda*. To put it precisely Pāṇini allows the use of the form *kākud* in compounds, obligatory in certain cases and optionally in others. It easily follows that *kākud* having the same meaning as *kākuda* was also in usage though its sphere was restrictad to the compounds. Perhaps Pāṇini might be recording here a historical survival of *kākud* as in the case of *dharman* which also he restricts to the compounds by *dharmād anic kevalāt*, V. 4. 124. Long before Pāṇini both *kākuda* and *kākud* identical in meaning, might have been current in usage side by side and in course of time *kākud* restricted to compounds. We may even suggest that *kākuda* might have been derived from *kākud*. As evidences stand there is no possibility for the reverse process to take place.

As pointed out before *kākud* (stem ending in consonant) occurs in RV. VI. 41.2 and it goes to the Indo-European period even, as attested by the Latin cognate, *cacūmen*, 'palate' 'summit of a mountain' or 'extreme top'[19]. In comparative philology also the derivative '*cacuminal*' is sometimes applied to sounds produced at the palate. In the light of these evidences we may safely assert that *kākud* meaning 'palate' was in vogue in the Vedic language as an independent word.

In this connection we may also notice *kakud* receiving a similar treatment in Pāṇini in the same context as the above. Pāṇini considers *kakud*, 'hump of a bull' as a derivative of *kakuda*, meaning 'hump' when it happens to be the final member of a compound by *kakudasyāvasthāyāṃ lopaḥ* V. 4. 146. Note also the formation of *trikakud* by *trikakut parvate* V. 4. 147 under the same circumstances. But *kakud* also meaning 'hump' was prevalent in the language before Pāṇini as seen from the existence of *kakudmān*, *kakutstha* and the like. In P. also we come across parallel usage of both *kakuda* and *kakud* cf., *sāsnālāṅgūlakakudakhura*-[20]etc., and *kakuddoṣaṇī yācate mahādevaḥ*.[21] Here also we may consider *kakuda* as a derivative of *kakud*.

19. *Vide:* Dr. C.C. Uhlenbeck: '*A manual of Sanskrit phonetics*', pp. 15 and 64.
20. MB. vol. I. p. 13
21. ibid., vol. V. p. 61

In RV. we come across *kakud* in *agnir mūrdhā divaḥ kakud* RV.VIII. 44.16. *Kakud* or *kakuda* means the 'top' or 'crest' of any tall object. In connection with a mountain *kakud* means 'peak or summit'. When spoken in relation to a human being it figuratively assumes the meaning 'foremost' or 'pre-eminent'. cf., Kālidāsa:

इक्ष्वाकुवंश्यः ककुदं नृपाणां ककुत्स्थ इत्याहितलक्षणोऽभूत् ।[22]

When associated with a bull it means 'hump' (the top-most part). In *divaḥ kakud* it means 'the topmost part of the heavens'. It may be observed here that all these meanings are based on the one common idea, namely that 'which stands above all or at a height'.

Kākud or *kākuda* denotes 'the palate' which happens to be the top-most part of the mouth. *Kākud* or *kākuda* might have also meant the top-most part of anything and in connection with the mouth it came to be applied to the palate, the highest part or roof of the mouth. Both *kākud* (or—*da*) and *kakud* (or—*da*) are derived from a common source, one with and the other without the lengthening of the initial vowel[23] and as such semantically also they should go to the common origin. They belong to a very ancient stock of Indo-European words, as evidenced by the presence of the Latin *cacumen* or *cacūmen* which converge towards a common morphological and semantical source.

Kākud came to be applied to the tongue because of its association with the former in the articulation of speech sounds. In *yā te kākut* etc., (cited above) *kākud* means tongue. Even if it be taken to mean palate the meaning of the verse does in no way suffer from inappropriateness.

In the present verse *kākudam* may be taken as the accusative of *kākud*. The original meaning 'top' will have to be taken in the present context as referring to the topmost part of the heaven or the vault of heaven. Varuṇa is a celestial deity *(dyusthānadevatā)* who controls and presides over the celestial waters. The verse refers to the flowing of the celestial waters towards the vault of heaven. The absence of any attribute clearly indicates that *kākud* is to be taken as a substantive exclusively applied to the vault of heaven. The upward movement of the celestial waters is a well-known phenomenon in RV.[24] On account of its

22. *Raghuvaṃśa*, VI. 71; *vide:* Mallinātha's quotation from *Viśvakośa: Kakucca kakudaṃ śreṣṭhe vṛṣāṃse rājalakṣmaṇi.*

23. *Vide: Kakerudaṇ ṇicca vā* Bhoja's *Sarasvatīkaṇṭhābharaṇa* II. 2.171, and also A.A. Macdonell's *A Vedic Grammar for students*, p. 51.

24. *Vide:* RV. II. 15.6.

arch-like or hemispherical structure resembling the vault of heaven the palate might have come to be denoted by *kākud.*

In the verse under consideration, *sudevo asi* etc., the flowing of the celestial waters towards the valut of heaven which is rather a less known phenomenon is compared to the flowing of the same into the ocean which is a well-known phenomenon. The verse may be translated, finally, as follows: 'Thou art a true divinity, O Varuṇa! whose seven celestial streams flow into the vault of heaven as if into the billowy ocean'. Varuṇa is extolled as the controller of physical and moral powers. His cosmic power, *māya,* is often alluded to and he is lauded for his cosmic operations—namely establishing heaven and earth, fixing the sun, moon etc., in the heaven, causing the celestial waters to move and the like.[25] The verse speaks of the upward movement of the celestial waters, a cosmic phenomenon, under the ordinance of Varuṇa and in this connection one can easily understand the force and significance of *su* in *sudevo asi,* a true Divinity indeed.

25. *The Vedic Mythology,* by A.A. Macdonell. pp. 24-25.

9

V. ANJANEYA SARMA

ON THEORIES OF THE SELF IN ADVAITA

In the history of Advaita subsequent to Saṅkara and his earlier commentators like Padmapāda, Vācaśpati and Prakāśātman, three main theories about the nature of the self *(jīva)* are recognised:[1]

(1) *ĀBHĀSA-VĀDA:* The individual self is the appearance of *Brahman*, which is screened by *avidyā*. This view is attributed to Sureśvara.

(2) *AVACCHEDA-VĀDA:* The self is *Brahman*, determined by *avidyā*. This is attributed to Vācaśpati.

(3) *PRATIBIMBA-VĀDA:* The self is a reflection of *Brahman* in *avidyā*. This is held by Prakāśātman.

An attempt is made here to show, leaving out the transmigrational implications of the problem as they have little philosophical significance, that an exposition of the nature of the *jīva* can be made without subscribing to any of these theories. This becomes more real as we approach directly those writers to whom the doctrines are attributed and finally Śaṅkara himself. For example, we find that Vācaśpatimiśra who is held to be the exponent of the *avacchedavāda* is not against the *pratibimbavāda*. Having shown that *advaita* is not affected by the apparent difference of the self, he observes that the appearance of *Brahman* as many *jīvas* is due to the *upādhis* caused by the indeterminable *avidyā*, as the reflections of different nature are caused by the media that

1. *Siddhāntaleśa*, vol. II. p. 13 (Publication of the Department of Indian Philosophy, University of Madras, 1937).

P. T. Raju: *Idealistic Thought of India*, p. 117.

reflect the object. He also makes it clear that as the dimness or clearness in the reflections does not affect the reflected object, even so the joys or miseries of individual selves do not stain *Brahman*, hence there is no contingency of the liberated self being affected by miseries of others, as he gets one with *Īśvara* in *mokṣa*.[2]

Similarly Prakāśātman, too, though an advocate of the *pratibimbavāda*, does not avoid the use of expressions like *avacchinna* or *avaccheda* when he explains how the *jīva* came into existence.[3]

In the *Brahmasūtras* and the *Bhāṣya* of Śaṅkara, the boundaries of these theories lose their appearance. The *sūtras* 43–53 in the *pāda* 3, *Adhyāya* II deal with the nature of the self. This section is called the *aṃśādhikaraṇa* (that which deals with the *jīva* as part of the *Īśvara* or *Brahman*). Here the *sūtra* 43 sets forth the view of a section of scholars as is evident from *eke* whom Śaṅkara identifies with *Ātharvaṇikas*.[4] This is nearer the delimination view of the *avacchedavāda*. Apparently this does not seem to be the opinion of Bādarāyaṇa which is found in the *sūtra* 50. According to this *sūtra* the *jīva* is only the appearance of *Brahman*.[5] And *eva* could be taken to mean that this is what Bādarāyaṇa says about the nature of the self, as contrasted with the *eke* in *sūtra* 43. This is a stronghold for the strict theorists who like to draw

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2. *Bhāmtī*, II. iii. 43 to 46:

तस्मादद्वैते भाविके स्थिते जीवभावस्तस्य ब्रह्मणोऽनाद्यनिर्वचनीयाविद्योपधानभेदाद् एकस्येव बिम्बस्य दर्पणाद्युपाधिभेदात् प्रतिबिम्बभेदाः ।.... न च मोक्षस्यानर्थबहुलता, यतः प्रतिबिम्बानामिव श्यामतावदाततादिर्जीवानामेव नानावेदनाभिसंबन्धो ब्रह्मणस्तु बिम्बस्येव न तदभिसंबन्धः ।

3. *Vivaraṇa* (Vizianagaram sanskrit series No. 5), p, 66:

प्रतिबिम्बपक्ष एव श्रेयानिति ।

But see pp. 44 and 46 where he deals with the locus af *avidyā* and explains the *Pañcapādikā*:

अतो जीवावच्छेदनिमित्तमज्ञानमिति; अवच्छेदस्यापि प्रातिभासिकाध्यासस्य तदुपादानत्वात् (p. 44); तदेतदाह अविद्यावच्छिन्नानन्तजीवेति (p. 46).

4. अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके । Śaṅkara on it: एके शाखिनो दाशकितवादिभावं ब्रह्मण आमनन्त्याथर्वणिकाः ।

5. आभास एव च ।

distinction among the theories and who prefer the appearance view of the reflection view to the delimitation view. This preference is expressedly stated by the author of the *Ratnaprabhā*[6] a commentary on the *Śāṅkara-bhāṣya*. But when we read Śaṅkra in the particular context we understand that he does not intend to make any discrimination between the above two views namely, the *aṃśa* and the *ābhāsa*.

He clarifies under the *sūtra* '*aṃśo.....eke*' that by *aṃśa* is not meant that the *jīva* is a part attached to the supreme being which is impartite. This delimitation is only seeming and not real.[7] This difference in the infinite is like that of the sunlight caused by a finger and not in any sense real. Śaṅkara further cites examples of the movement of a pot causing division in space and reflections of the sun in water-vessels.[8] The purpose of all these analogies is to show that the separation of the *jīva* is not real and that the undesirable experiences suffered by the so-called individual self alienated from the infinite self do not affect the later or the individual self which is essentially one with it. They are illusory because they are caused by *avidyā*.[9] Śaṅkara gives the same example of the sun-reflections under the *sūtra* '*ābhāsa eva ca*' also, and

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6. II. iii. 50:

अंशेत्याद्यसूत्रे जीवस्यांशत्वं घटाकाशस्येवोपाध्यवच्छेदबुद्ध्योक्तं; संप्रति एवकारेण अवच्छेदपक्षारुचिं सूचयन्....प्रतिबिम्बपक्षमुपन्यस्यति भगवान् सूत्रकारः ।

Ānandagiri, while recognizing the two theories, does not say that the *pratibimbavāda* is preferred by Bādarāyaṇa.

आद्ये सूत्रे जीवस्यांशत्वं अवच्छेदबुद्ध्योक्तं अधुना प्रतिबिम्बपक्षमुपन्यस्यति आभास इति । This becomes of a snycretist like him.

But the *Bhāmatī* is gracefully silent on this, even without offering a defence of the *avacchedavāda*, which shows that Vācaspati is not obstinate about the theory,

7. II. iii. 43: अंश इवांशः, न हि निरवयवस्य मुख्योंऽशः संभवति ।

8. II. iii. 46.

9. To magnify such illustrations beyond their interpretative significance into big theories is not characterstic of sound thinking. Otherwise, even in the case of the *mithyātva*, there could be different theories such as the *raiju-sarpavāda*, *śukti-rajatavāda* or *sthāṇu-puruṣavāda*, based on the illustrations cited to exptain the point in question.

reiterates his stand that the existence of the *jīva* is not real.[10] Its experiences pleasant or painful do not affect the supreme self, even as the disturbance in the reflection does not affect the reflected object i.e., the sun.

Another interesting point to be noted in Śaṅkara in this context is: the emphasis laid by *eva* is not interpreted to mean that the *pratibimbavāda* (or the *ābhāsavāda*) is preferred by Bādarāyaṇa to the *avacchedavāda* as opined by some scholars like the author of the *Ratnaprabhā;* but it is meant to confirm what has already been explained hitherto in the *adhikaraṇa*, namely, that the *jīva* is only an appearance and not real.[11]

Thus the chief aim of Advaita namely to dispel all notions of difference and to drive home the truth of the oneness as clearly as possible is better fulfilled by Śaṅkara in this context.

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10. II. iii. 50:

आभास एव चैष जीवः परस्यात्मनो जलसूर्यकादिवत् प्रतिपत्तव्यः न स एव साक्षात् ।

11. II. iii. 50: आभास एव .... न स एव साक्षात् ।

Moreover, the forms of the *eka-śabda* used in the *sūtras* denoting the opinions of others do no mean that those opinions were refuted by Bādarāyaṇa, excepting a few where systems like Sāṃkhya and the Lokāyata are refuted. I. iv. 1; III. ii. 2; III iii. 53; Also see S.K. Belvalkar: *Brahmasūtrapāṭha* with Word Index, Poona, 1938.

10

BOMMAKANTI SRINIVASACHARYULU

RASO VAI SAḤ

That the origins of the theory of *Rasa* can be traced as far back as the *Upaniṣads* is something which has not been referred to explicitly by any writer on Indian Poetics except Jagannātha Paṇḍita. He rightly points to a passage in the *Taittirīyopaniṣad* (TU.) II. 7 as the genesis of the theory. Bharata, the propounder of the *Rasa* school obviously adopted the term *rasa* from the *Vedas*. Even though the word *rasa* is used in a variety of senses in the *Vedas*, ranging from the juice of the *soma* plant to the supreme being (*Brahman*), it may be noted that the element of pleasure is implied in all the senses.

According to Jagannātha Paṇḍita *rasa*, in fact, is nothing but conciousness, pure and simple, stripped of all its outer layers and tinged by emotions like love (*rati*) etc. In support of his argument he quotes the hymn '*raso vai saḥ*' etc., from TU.[1]

TU. is composed of three parts: 1. *Sikṣā vallī*, 2. *Ānanda vallī*, and 3. *Bhṛgu vallī*, and the hymn in question occurs in the second part. "*Śikṣā* is the first of the six *Vedāṅgas* (limbs or auxiliaries of the *Veda*); it is the science of phonetics and pronunciation."[2] By the association of this part, which has something to do with language and literary compositions, it may be inferred that the bliss

1. वस्तुतस्तु वक्ष्यमाणश्रुतिस्वारस्येन रत्याद्यवच्छिन्ना भग्नावरणा चिदेव रसः । ...
.....'रसो वै सः रसं ह्येवायं लब्ध्वानन्दी भवति' इति श्रुतिः ।

Rasa-gaṅgādhara – p. 27, Nirnayasagar ed.

2. Radhakrishnan : The *Principal Upaniṣads*, p. 525.

realisable from literary creations may also have been meant by the second part, though it directly appears to deal only with the supreme bliss (*brahmānanda*). The artistic bliss (*rasānanda*), in fact, is not something completely different from or opposed to the supreme bliss (*brahmānanda*); it is akin to it. Hemacandra difines *rasānanda* thus: "The essence of it consists in absolute enjoyment; it is the end-result of the creative imagination comprising *vibhāvas*, *anubhāvas* and so on. Since it is transcendental in nature, it is akin to *brahmānanda*. It is the bliss enjoyed by the poet as well as the *sahṛdaya* with eyes half-closed, as a result of self-perception (*sva-saṃvedana*)."[3]

DR. S. RADHAKRISHNAN points out, 'We do not have in the *Upaniṣads* a single well-articulated system of thought. We find in them a number of different strands which could be woven together in a single whole by sympathetic interpretation. Such an account involves the expression of opinions which can always be questioned. Impartiality does not consist in a refusal to form opinions or in a futile attempt to conceal them. It consists in rethinking the thoughts of the past, in understanding their environment, and in relating them to the intellectual and spiritual needs of our own time.'[4]

A critical examination and a liberal interpretation of the passage in TU., I am sure, will show that the fundamental ideas of the *rasa* theory are imbedded therein. The following is the English rendering of the passage[5] by RADHAKRISHNAN.

"Non-existent, verily, was this (world) in the beginning. Therefrom, verily, was existence produced. That made itself a soul. Therefore is it called well made.

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3. चर्व्यमाणतैकप्राणो विभावादिभावनावधिरलौकिकचमत्कारितया परब्रह्मास्वादसोदरो निमीलितनयनैः कविसहृदयै रस्यमानः स्वसंवेदनसिद्धो रसः ।

Kāvyānuśāsana, II. 1.

4. Radhakrishnan: op. cit., p. 8.

5. असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति । यद्वैतत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥

TU. II. 7.

"Verily, what that well made is – that, verily, is the essence of existence. For, truly, on getting the essence, one becomes blissful. For who, indeed, could live, who breathe, if there were not this bliss in space? This, verily, is it that bestows bliss. For, truly, when one finds fearlessness as support in Him who is invisible, bodiless, undefined, without support, then has he reached fearlessness. When, however, this (soul) makes in this One the smallest interval, then, for him, there is fear. That, verily, is the fear of the knower, who does not reflect.

" As to that, there is also this verse."[6]

In the beginning, i.e., when we begin to read a poem or witness a play the world of *rasa* full of emotions like love, sorrow etc., is non-existent for us. Our minds are completely free from any emotions or moods. We may perhaps be preoccupied with memories of the day's events or plans for the morrow. From out of such a state of apparent non-existence emerges a number of emotions, as the poem or the play begins to unfold itself before our minds. Where do these emotions or moods exist? Where from do they emerge? Do they really emerge from non-existence? No, they are always there in our minds in an unmanifested from, i.e., in the unconsious part of our minds. This unmanifested and for all outward appearance non-existent self said to be present in all people alike, may be the same as the famous psychologist C. J. JUNG refers to as the 'collective unconscious'. It is by identifying one self with this unconscious that one becomes blissful (*rasam hyevāyam labdhvānandī bhavati*). The passage describes this 'collective unconscious' as imperceptible (*adṛśya*), unegoistic (*anātmya*), indefinable (*anirukta*), and unindividualized (*anilayana*).

The *sahṛdaya* creates himself from out of himself, and that is described as *sukṛtam* a skilfully done or artistically done act. It is an act performed by one's own choice and to one's own taste and as such, it results in bliss. The source of perennial bliss is there within one's own self. 'Otherwise, who will evince any interest in this life?' – asks the Upanishadic seer (*ko hyevānyāt kaḥ prāṇyāt*). The internal space in man (*ākāśa*), i.e., the universal self, is an embodiment of perennial bliss. Perhaps it may be possible to correlate the concept of the 'pleasure principle' or 'the theory of Eros' of modern psychology with this Upanisadic idea.

The terms *sat*, *sukṛtam*, and *rasa* occurring in the hymn suggest that the three aspects of the God-head, the true, the good, and the

6. Radhakrishnan: op. cit., p. 548–49.

7. *Psychological Studies in Rasa*, p. 4.

beautiful *(satyam, śivam, sundaram)* are sought to be represented in it, of course, with a special stress on the *rasa* aspect. Besides being artistic and beautiful, a poem, it may be pointed out, should at the same time concern itself with the revelation of hidden truths of life and aim at the well-being of all people.

Towards the end, the passage asserts that if any one 'who makes in this One the smallest interval, then, for him, there is fear.' It describes such a person as 'the knower who does not reflect' (*viduṣo'manvānasya*). This passage points to the state of mind obtaining in the present day societies where arts do not find their rightful place and money and power have come to be looked upon as the two supreme values in life.

Rasānanda is described as *alaukika* (not belonging to this mundane world), as it is not similar to any other perception we have through our senses. It is the result of a process occuring in our own minds. The word *alaukika* appears to have been misunderstood by many a modern student of Indian poetics. RAKESH GUPTA for example, writes: "But it may be plainly remarked here that *rasa* in any of its spiritual or *alaukika* senses is not only outside the scope of this thesis *but also beyond the range of the experience of the sahṛdayas* who find interest in the perception of the different forms of poetry". In fact, whenever a *sahṛdaya* enjoys a poem or a play, and for a moment loses himself in ineffable joy, he is experiencing nothing but *rasa*, and it is that experince that the Indian theoreticians chose to describe as *alaukika*.

In the following lines of C.J. JUNG we hear an echo, however indistinct, of the thoughts of the Upanishadic seer: "Who, however speaks in primordial images speaks as with a thousand tongues; he grips and overpowers, and at the same time he elevates that which he treats out of the individual and transitory into the sphere of the eternal; he exalts the personal lot to the lot of man, and therewith he releases in us too all those helpful forces that have ever enabled humanity to rescue itself from whatever distress and to live through even the longest night..... that is the secret of the artistic effect".[8] The artistic effect lies in ennobling and sublimating man and even though temporarily transforming him and merging his individual self in an ocean of eternal bliss. It is such experience that endears life to man and makes him live through even the 'longest night'.

8. *Contributions to Analytical Psychology*, p. 248.

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N. S. RAMANUJACHARYA

विरुद्धाव्यभिचारी

श्रीमद्भिः शंकराचार्यैः बृहदारण्यकभाष्ये सत्कार्यवादसमर्थनावसरे इत्थमन्वग्राहि —

> 'मृदादिकारणानां घटाद्युत्पत्तौ पिण्डादि-
> निवृत्तावनुवृत्तिदर्शनात् । सादृश्यादन्वयदर्शनं
> न कारणानुवृत्तेरिति चेन्न ; पिण्डादिगतानां
> मृदाद्यवयवानामेव घटादौ प्रत्यक्षत्वेऽनुमाना-
> भासात् सादृश्यादिकल्पनानुपपत्तेः । न च प्रत्यक्षा-
> नुमानयोर्विरुद्धाव्यभिचारिता । प्रत्यक्षपूर्वकत्वा-
> दनुमानस्य ।'

इति । अस्य च भाष्यसंदर्भस्यायमाशयः - मृदयं घट इति प्रत्यभिज्ञारूपेण प्रत्यक्षेण घटे मृदैक्यावगाहनात् कारणाभिन्नं कार्यम् । न च यत् सत् तत् क्षणिकं यथा दीपः सन्तश्चेमे भावा इत्यनुमानेन सर्वार्थानां क्षणिकत्वसिद्धेः ऐक्यप्रत्यभिज्ञा सादृश्यमूलभ्रान्तिरिति वाच्यम् । ऐक्यग्राहिणा प्रत्यक्षेण भेदग्राहिणोऽनुमानस्य बाधात् । न च प्रत्यक्षानुमानयोर्विरुद्धाव्यभिचारित्वादनुमानेन प्रत्यक्षबाधोऽप्यस्तु इति वाच्यम् । प्रत्यक्षपूर्वकत्वेनानुमानस्य दुर्बलतया समानबलयोरेव विरुद्धाव्यभिचारित्वस्य स्वीकाराद् अनुमानेन प्रत्यक्षबाधायोगादिति । एतत्समानप्रकरणेबृहदारण्यकवार्तिकेऽप्येवमेव प्रत्यपादि —

'प्रत्यभिज्ञायमानेऽर्थे तदेवेदमिति ध्रुवे ।
लिङ्गमाभासतामेति प्रत्यक्षार्थविरुद्धमित् ॥
विरुद्धाव्यभिचारित्वं न च प्रत्यक्षलिङ्गयोः ।
प्रत्यक्षापाश्रयान्नित्यं नानपेक्षं तदक्षवत् ॥
विरुद्धाव्यभिचारित्वं समानबलयोर्यतः ।
दृष्टं सर्वत्र लोकेऽस्मिन्न तु सिंहशृगालयोः ॥'

इति । अत्रोभयत्र विरुद्धाव्यभिचारित्वमित्यस्य कोऽर्थ इति निर्धारणीयम् । यतस्तस्य-यथावदर्थपरिज्ञानं विना भाष्यवार्तिकयोस्तात्पर्यमपि दुर्ग्रहम् । आनन्दगिरीयटीकायां तावत् -

'प्रत्यक्षात् कारणक्यं गम्यते, अनुमानात्तद्भेदः ।
अतो द्वयोर्विरुद्धत्वस्याव्यभिचारित्वान्नाध्य-
क्षेणानुमानबाधो वैपरीत्यस्यापि संभवादि-
त्याशङ्क्याह - विरुद्धेति ।'

इति कथितम् । तथाच विरुद्धाव्यभिचारित्वमित्यस्य नियतविरोधवत्त्वमित्यर्थं मत्वा कथंचिद्भाष्यवार्तिकयोरर्थो वर्णितः श्रीमद्भिरानन्दगिरिभिः ।

प्राचीननैयायिकबहुतरग्रन्थालोडने तु विरुद्धाव्यभिचारिपदं सत्प्रतिपक्षपर्यायमित्य वगम्यते । प्रकृतेऽपि सत्प्रतिपक्षत्वमित्यर्थकथनमेव स्वारसिकं वर्तते । तथाहि - भासर्वज्ञविरचिते न्यायसारे -

'प्रकरणसमस्योदाहरणं यथा अनित्यः शब्दः पक्षस-
पक्षयोरन्यतरत्वात् सपक्षवत् । एकत्र तुल्यलक्षण-
विरुद्धहेतुद्वयोपनिपातो विरुद्धाव्यभिचारीत्येके ।
यथा नित्यमाकाशममूर्तद्रव्यत्वात् आत्मवदिति,
अनित्यमाकाशं असदादिबाह्येन्द्रियग्राह्यगुणा-
धारत्वात् घटादिवदिति । स खलु पुरुषविशेष-
मपेक्षमाणो हेत्वाभासो भवति, अन्यतरासिद्धवत् ।'

इत्युक्तम् । अनेन च ग्रन्थसंदर्भेण, यद्येक एव हेतुः साध्यं तद्विपरीतं च साधयेत्तदा सत्प्रतिपक्षः । यदा पुनर्द्वौ हेतू साध्यं तद्विपरीतं च साधयितुमुपनिपततस्तदा विरुद्धाव्यभिचारी नाम हेत्वाभासः । अयं चानित्यदोषः । वादी यदा विपक्षबाधनद्वारेण स्वहेतोः साध्याविनाभावित्वसमर्थनं इतरहेतोश्च कालात्ययापदिष्टतोद्भावनं कर्तुं पारयते तदा विरुद्धाव्यभिचारी हेत्वाभासो भवति नान्यदेति विशेषः प्रतीयते ।

जयन्तभट्टविरचितायां न्यायमञ्जर्यां हेत्वाभासप्रकरणे –

> 'विरुद्धाव्यभिचार्यपि न वाच्य एव । एकत्र धर्मिणि परस्परविरुद्धद्वयप्रयोजकहेतुद्वयोपनिपातस्यानुपपत्तेः । अपि च संशयजननमनैकान्तिकलक्षणमुच्यते चेत् काममसाधारणस्य विरुद्धाव्यभिचारिणो वा यथा तथा संशयहेतुतामधिरोप्य कथ्यतामनैकान्तिकता न तु संशयजनकत्वं तल्लक्षणमिन्द्रियादावतिव्याप्तेः । अपि तु पक्षद्वयवृत्तित्वमनैकान्तिकलक्षणम् । स तु पक्षद्वयवृत्तित्वात् संशयमपि जनयतीति वस्तुस्वभावोऽयम् । अतोऽसाधारणविरुद्धाव्यभिचारिणोः कथंचित्संशयहेतुत्वेऽपि पक्षद्वयवृत्त्यभावान्नानैकान्तिकवर्गेऽन्तर्भावः ।'

इति प्रतिपादनमवलोक्यते । विरुद्धाव्यभिचारिणोऽनैकान्तिकेऽन्तर्भावं वदन्तो मीमांसका अनेन ग्रन्थेन निरस्ता भवन्ति । तत्रैव स्थलान्तरे –

> 'अथ हेतुप्रयोगरहितोभयवादिपरिगृहीतपक्षप्रतिपक्षोपन्यासमात्रं विरुद्धाव्यभिचारिणो रूपमुच्यते सोऽयं विप्रतिपत्तेः संशयो भवति न हेत्वाभासादस्मादिति । .... एवमिमौ हेतू पक्षद्वयेऽपि बुद्धिं जनयन्तौ संशयमावहतो नानैकान्तिकवद्विपक्षवृत्तित्वेनेति हेत्वा-

भासान्तरत्वं प्रकरणसमस्य । एवं विधस्य
चास्य प्रकरणसमस्य विरुद्धाव्यभिचारीति
नाम यदि क्रियते, तदपि भवतु । न पुन-
रनैकान्तिकप्रभेदतामवलम्बते, तल्लक्षणासं-
स्पर्शात् । उभयप्रतीतिजनकौ हीमौ हेतू
नोभयपक्षवृत्ती इति । '

इति निरूपणं दृश्यते । एतत्संदर्भपरिशीलनेन च विरुद्धाव्यभिचारी नानैकान्तिकेऽन्तर्भवति, अपि तु सत्प्रतिपक्षे । सत्प्रतिपक्षस्यैव च विरुद्धाव्यभिचरीति नामान्तरमिति स्पष्टमवगच्छामः । नूनमिमं न्यायमञ्जरीग्रन्थसंदर्भं वक्ष्यमाणतार्किकरक्षासंदर्भं च मनसिकृत्य न्यायपरिशुद्धौ वेदान्तदेशिकाः —

'प्रकरणसममेव विरुद्धाव्यभिचारिपदेन केचिदुपचरन्ति ' इत्यभ्यधुः । मानमेयोदयनामके ग्रन्थे तु —

' एवं परोदितैरेव पक्षहेतुनिदर्शनैः ।
विरुद्धसाधनेऽस्माकं विरुद्धाव्यभिचारिता ॥ '

इत्याद्युक्तम् । तदीयव्याख्यायां च —

' संशयहेतुरनैकान्तिक इत्यनैकान्तिकस्य लक्षण-
माश्रीयते । साधारणधर्मादसाधारणधर्माद्विप्र-
तिपत्तेश्च संशयो भवति । तत्र विप्रतिपत्तिहेतुकः
संशयः प्रतिसाधनप्रयोगे प्राप्त इत्यनैकान्तिकेष्वेव
प्रकरणसमोऽन्तर्भावयितव्यः । तस्य चास्य
सत्प्रतिसाधनस्य एकेनैव हेतुना प्रतिकूल-
साधने विरुद्धाव्यभिचारी नामावान्तरजातिः ।'

इति न्यरूपि । इदं तु निरूपणं पूर्वनिदर्शितन्यायसारग्रन्थविरुद्धम् । न्यायसारे हि 'एकत्र विरुद्धहेतुद्वयोपनिपातो विरुद्धाव्यभिचारी ' इत्युक्तम् । अत्र तु (मानमेयोदये) 'तस्य चास्य सत्प्रतिसाधनस्य एकेनैव हेतुना प्रतिकूलसाधने विरुद्धाव्यभिचारी नामा-

वान्तरजातिः' इति कथनात् न्यायसारविरोधः स्पष्ट एव। किं च यदत्र मानमेयोदये संशयजनकत्वरूपानैकान्तिकलक्षणाक्रान्तत्वात् विरुद्धाव्यभिचारिणोऽनैकान्तिकेऽन्तर्भावप्रतिपादनम्, तदपि न्यायमञ्जर्यां संशयजनकत्वस्येन्द्रियाद्यतिव्यापकत्वेन अनैकान्तिकलक्षणत्वमुद्दूष्य पक्षद्वयवृत्तित्वस्य तल्लक्षणत्वमुपपादयन्त्या दूषितमेवेत्यवधेयं विद्वद्भिः। तत्सिद्धं विरुद्धाव्यभिचारिपदेनापि सत्प्रतिपक्ष एवाभिधीयत इति।

भवतु नामैवम्। तथापि पूर्वप्रदर्शिते शांकरभाष्ये तद्वार्तिके च सत्प्रतिपक्षस्य कथमवसरः, विरुद्धहेतुद्वयोपनिपाते हि सत्प्रतिपक्षः। अत्र तु प्रत्यक्षानुमानरूपविरुद्धप्रमाणद्वयोपनिपातः। तत्कथं सत्प्रतिपक्षत्वमत्रोपपादनीयमित्याशङ्का अवशिष्यते। अत्र प्रतिविधीयते। न केवलं विरुद्धहेतुद्वयोपनिपात एव सत्प्रतिपक्षः, अपि तु विरुद्धप्रमाणद्वयोपनिपाते। प्रमाणद्वयं च हेतुद्वयरूपं वा भवतु सजातीयप्रमाणद्वयं वा भवतु विजातीयप्रमाणद्वयं वा भवतु न तत्र निर्भरः।

तदुक्तं तार्किकरक्षायां —

> 'वास्तवतुल्यबलत्वाभावेऽपि अगृह्यमाण-
> विशेषत्वेनाभिमानसिद्धसाम्येन प्रतिप्रमाणेन
> प्रतिरोधो विवक्षित इति न कश्चिद्दोषः।
> ततश्च नानुमानेनैव प्रतिरोधोऽनुमानस्याभि-
> मानसाम्येन प्रत्यक्षादिनापि तत्संभवात्।
> .... तमिमं प्रकरणसमं विरुद्धाव्यभि-
> चारीति केचिद्व्यपदिशन्ति।'

इति। अनेनापि ग्रन्थेन सत्प्रतिपक्षस्यैव विरुद्धाव्यभिचारीति नामान्तरमिति स्पष्टमेव बुद्ध्यते। तत्त्वचिन्तामणौ तु सत्प्रतिपक्षप्रकरणे — 'प्रत्यक्षादेर्लिङ्गभावेनैवानुमानप्रतिरोधः' इत्युक्तम्। अस्यायमर्थः- ह्रदो वह्निमान् धूमादित्यत्र वह्न्यभावप्रत्यक्षेणानुमानप्रतिरोध इति व्यवहारस्थलेऽपि ह्रदो वह्न्यभाववान् वह्न्यभावग्राहकप्रत्यक्षप्रमाणवत्त्वादिति प्रत्यनुमानेन प्रतिरोध इत्येव तात्पर्यमिति। नैतावता प्रत्यक्षस्य प्रतिरोधकत्वमपलपितम्, अपि तु लिङ्गविधया तस्य प्रतिरोधकत्वमित्येतावदुक्तं भवति।

हेतुद्वयोपनिपात इत्यस्य स्थाने प्रमाणद्वयोपनिपात इति वक्तव्यमित्येतत् न्यायपरिशुद्धावपि —

'अतुल्यं तुल्यमपि वा यं तुल्यमभिमन्यते ।
तेन यः प्रतिरुध्येत तमाहुः प्रक्रियासमम् ॥
रोधश्च हेतुनैवेति हेतोरेवेति वा पुनः ।
नियमो नाभिमन्तव्यः सर्वैः सर्वत्र संभवात् ॥'

इत्यनेन संदर्भेण आवेदितम् । विरुद्धाव्यभिचारीत्यस्य निर्वचनं च तार्किकरक्षायाः मल्लिनाथकृतायां टीकायामेवं कृतम् —

'विरुद्धः प्रतिहेतुना प्रतिरुद्धः अव्यभिचारी चेति ।'

एवमेषु संदर्भेषु सम्यगालोचितेषु पूर्वोक्तशांकरभाष्यतद्वार्तिकयोरेवं तात्पर्यं वर्णनीयमिति भाति — प्रत्यक्षेण कार्यकारणयोरैक्यमवगम्यते, अनुमानेन च भेदः अतो विरुद्धमानद्वयोपनिपातेन सत्प्रतिपक्षत्वात् अभेदो वा भेदो वा न [illegible] समानबलप्रमाणद्वयोपनिपात एव सत्प्रतिपक्षत्वाङ्गीकारात् अत्र च प्रत्यक्षस्योपजीव्यत्वेन प्रबलत्वात् सत्प्रतिपक्षत्वाप्रसक्तेः प्रत्यक्षेणैवानुमानं बाध्यते इति समाधानमिति । सर्वमिदं वार्तिकेऽपि

'विरुद्धाव्यभिचारित्वं समानबलयोर्यतः ।'

इति समानबलपदप्रयोगेण सूचितमेव ।

यद्वा आनन्दगिरिवाक्यस्याप्येवं भावो वर्णयीयः । 'द्वयोर्विरुद्धत्वस्याव्यभिचारित्वात्' इति ह्यानन्दगिरिग्रन्थः । एतदुत्तरं च सत्प्रतिपक्षत्वमिति शेषपूरणं कर्तव्यम् । विरुद्धत्वस्याव्यभिचारित्वादित्यनेन विरुद्धाव्यभिचारीति पदनिर्वचनमात्रं कृतम् । न तावता विरुद्धत्वाख्यो हेत्वाभासस्तेषां विवक्षित इति भ्रमितव्यमिति ।

यद्यपि पूर्वोक्त मल्लिनाथग्रन्थपरामर्शे विरुद्धश्चासौ अव्यभिचारीति विरुद्धाव्यभिचारी । विरुद्धः प्रतिहेतुना प्रतिरुद्धः अव्यभिचारी — प्रकृतसाध्यव्याप्य इत्यर्थो विरुद्धाव्यभिचारिपदनिर्वचनलभ्य इति प्रतीयते । तथापि इदं निर्वचनान्तरं प्रदर्शितमानन्दगिरिभिः । विरुद्धमिति भावप्रधानो निर्देशः । विरुद्धत्वं न व्यभिचरतीति विरुद्धाव्यभिचारी । सत्प्रतिपक्षस्थले ही द्वयोः प्रमाणयोर्विरुद्धत्वं नियतं समबलत्वात् इति आनन्दगिरिदर्शितनिर्वचनरीत्यापि विरुद्धाव्यभिचारिशब्दवाच्यत्वं सत्प्रतिपक्षस्य नानुपपन्नम् ।

इदं च निर्वचनं न्यायसारव्याख्याने–

'एकस्मिन् धर्मिणि तुल्यलक्षणयोः अनिरूपित-
वैकल्ययोः विरुद्धयोर्हेत्वोः संनिपातः विरुद्धाव्यभिचारी।
विरुद्धं न व्यभिचरतीत्यर्थः।'

इति संदर्भेणानुमतमेव। शास्त्रदीपिकाव्याख्यायां सिद्धान्तचन्द्रिकायां तर्कपादे–

'धर्म्यन्तरेषु विरुद्धार्थव्याप्तहेतुद्वयमेकत्रैकदेशिनि
दृश्यमानं विरुद्धाव्यभिचारीत्युच्यते' इति
निर्वचनान्तरमपि प्रदर्शितमिति सर्वमवदातम् ॥

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C. SURYANARAYANA MURTHY

रंगनाथ रामायण के अवाल्मीकीय प्रसंग और उनका मूलाधार

(जंबुकुमार, कालनेमि और सुलोचना)

तेलुगु की प्रसिद्ध रंगनाथ रामायण में ऐसे अनेक प्रसंग हैं जो प्रचलित वल्मीकि रामायण में नहीं मिलते और इसलिए अवाल्मीकीय माने जाते हैं जिनमें जंबुकुमार, कालनेमि और सुलोचना के प्रसंग विशेष महत्व पूर्ण हैं। कुछ समय पहले तक यह समझा जाता रहा कि ये रंगनाथ की मौलिक उद्भावनाएँ हैं क्योंकि इनका मूलाधार पर्याप्तशोधन होने के कारण अज्ञात रहा। अब पंडितों के शोध के फल स्वरूप उन पर थोडा बहुत प्रकाश पडने लगा है।

स्व. श्री. म. सोमशेखर शर्माजी ने अपनी परिष्कृत रंगनाथ रामायण की पीठिका में इनपर विचार करते हुए लिखा है कि कालनेमि का वृत्तांत वाल्मीकि रामायण की एक इटालियन प्रति जो इटली में सन् १९५० में प्रकाशित हुई और पश्चिमोत्तरीय प्रति में पाया जाता है (रं. रा. पीठिका पृ. १७-३६, रायल अंड कंपनी द्वारा प्रकाशित)। इन दोनों प्रतियों के वृत्तांत भी परस्पर भिन्न हैं। इन में किसी भी प्रति में जंबुकुमार और सुलोचना के वृत्तांत नहीं मिलते। किंतु आनंद रामायण में ये तीनों प्रसंग मिलते हैं। अब यहाँ यह दिखाने का प्रयास किया जायगा कि रंगनाथ रामायण के इन प्रसंगों का मूलधार क्या है।

जंबुकुमार का -

यह प्रसंग अरण्य कांड में आता हैं। पंचवटी में रहते समय लक्ष्मण एक दिन प्रातः काल कंद मूल आदि प्राप्त करने के लिए वन में घूम रहे थे। घूमते घूमते वे एक पहाडी के पास पहुँचते है जहाँ एक देदीप्यमान खड्ग देखते हैं जो गंभीर वाणी में कह रहा था कि हे दैत्याधीशपुत्र! तुम्हारी तपस्या से प्रसन्न होकर सूर्य ने मुझे तुम्हारे लिए भेजा है। अपना बदला लेने केलिए तुम मुझे ग्रहण करो। किंतु उस दैत्यपुत्र ने उसे ग्रहण नहीं किया क्योंकि स्वयं सूर्य ने आकर उसे नहीं दिया। लक्ष्मण उस खड्ग को उठा लेते हैं और उसकी धार की जाँच करने के लिए एक बाँस की झुरमुट पर चलाते हैं। झुरमुट तो कट जाती है, उसके साथ एक मुनि का शरीर भी कट जाता है जो उसके बीच में बैठकर तपस्या कर रहा था और जिस केलिए वह खड्ग आया था। इसे देखकर लक्ष्मण बडे दुःखी होते हैं कि अनजान में उसी प्रकार उनके एक मुनि का वध हो गया जिस प्रकार उसके पितर दशरथ से भी एक मुनिकुमार का वध अनजान में हो गया था। तब अपराधी की भांति जाकर वे राम के पास खडे होते हैं और सब बातें कह सुनाते हैं। राम को भी यह सुनकर आश्चर्य होता है। इतने में वहाँ के ऋषि लोग उनके पास पहुँचकर कहते हैं कि उसके वध पर दुःख करने की आवश्यकता नहीं है। वह तो राक्षस था और विद्युज्जिह्व का वध कर दिया और अपनी बहिन को विधवा बनावा। फिर शूर्पणखा की दीनता पर दया करके उसने उससे कहा कि तुम स्वेच्छा विहारिणी बनकर अपने इच्छित पुरुष का संग प्राप्त कर सकती हो। उस समय शूर्पणखा गर्भवती थी और कुछ समय के उपरांत उसके एक लडका पैदा हुआ जिसका नाम था जंबुकुमार। उसने बडा होकर अपने पिता की मृत्यु का बदला रावण से लेना चाहा और तदर्थ सूर्य की तपस्या की। उसी सूर्य का भेजा हुआ खड्ग था जिससे लक्ष्मण ने अनजान में उस राक्षस जंबुकुमार का वध कर दिया। उन दुष्ट राक्षस की मृत्यु से सब लोग आनंदित हैं। इसलिए आप लोगों को दुःख करने की आवश्यकता नहीं। यह कहकर मुनि लोग चले जाते हैं। उधर शूर्पणखा अपने पुत्र केलिए भोजन लाती है और उसे मृत देखकर बहुत विलाप करती है और अंत में उसकी दहन किया कर देती है। तदनंतर वहाँ के मुनियों को डरा धमकाकर यह जान लेती है कि किसी मुनि वेषधारी व्यक्ति ने उसे मार डाला। उनसे उसके जाने की दिशा का पता लगाकर शूर्पणखा सीधे राम की पर्णकुटी के पास पहुँच जाती है जहाँ काम को

भी जितने वाले सुंदर राम को देखकर उनपर मोहित हो जाती है। आगे की कथा वाल्मीकि रामायण के अनुसार ही चलती है। सूर्यहास खड्ग था जिसके तेज से चंद्रमा भी अपनी आभा छोड देता है, जिसकी पैनी धार में काल दृष्टि बसती है, यम कृतांत भी जिससे संत्रस्त हो उठते हैं। लक्ष्मण ने हाथ फैलाकर उस खड्ग को उसी प्रकार झेल लिया जिस प्रकार कोई विट परपुरुषगामिनी स्त्री को पकड ले। जब खेल खेल में कुमार लक्ष्मण ने उस खड्ग से वंशस्थल पर प्रहार किया तो उसमें से मुकुट और कुंडल सहित एक सिर उछल पडा। उस मूक सिर-कमल को देखकर लक्ष्मण बहुत पश्चात्ताप करने लगे कि व्यर्थ ही मैं ने बत्तीस लक्षणों से युक्त एक आदमी का वध कर दिया है। जब उसने उस वंश समूह को देखा तो उसमें किसी तडफडाते हुए मनुष्य का धड दिखाई दिया। उसे देखकर लक्ष्मण ने सोचा कि कोई शायद माया का रूप धारण कर इसमें बैठा था। यह विचार कर वह पल भर में अपने डेरे में पहुँच गया। तब राम ने पूछा, "हे शुभ! यह खड्ग तुमने कहाँ पाया? तुम कहाँ गये थे।" तब लक्ष्मण ने सब वृत्तांत कह सुनाया जिसपर राम बोले, "अरे! तुमने इस तरह काट डाला मानों यम की डाढ ही उखाड ली हो। वह कोई मामूली व्यक्ति नहीं था।"

आनंदरामायण में यह वृत्तांत इस रूप में प्राप्त होता है :—

राघवस्य पंचवट्यां सीतया क्रीडतः सुखम्।
सार्धत्रीणि वत्सराणि ह्यतिक्रांतानि पार्वति॥
वने शूर्पणखा पुत्रं तपंतं सांब नामकम्।
ब्रह्मा ददौ दिव्यखड्गं ते सांबो न ददर्श सः॥
तद्धृत्वा लक्ष्मणः खड्गं वृक्षाद्वल्लीन् बभंज सः।
वृक्षगुल्मे हतः सांबः ततो राघवमब्रवीत्॥
प्रायश्चित्तं ब्रह्महणं मां वद त्वं रघूत्तम।
रामोऽप्याह हतः सांबो राक्षसो न मुनिर्हतः॥
तच्छ्रुत्वा लक्ष्मणस्तुष्टः सांबमात्रापि तच्छ्रुतम्।
तत् स्मरंती पुत्रदुःखं राक्षसी कामरूपिणी॥
विचचार शूर्पणखा नाम्नी सा सर्वघातिनी।
एकदा पंचवट्यां सा रामं दृष्ट्वाऽथ राक्षसी॥

(आ. रा. अ. प्र. ७-४०-४५)

उपरि लिखित वृत्तांतों का तुलनात्मक अवलोकन करने पर यह स्पष्ट विदित होता है कि आनंद रामायण और रंगनाथ रामायणों के वृत्तांतों में पर्याप्त समानता है और आनंद रामायण के वृत्तांत का विकसित रूप ही रंगनाथ रामायण में मिलता है यद्यपि जंबुकुमार का नाम दोनों में भिन्न है। पउमचरिउ (प्राकृत और अपभ्रंश) जैन धर्म प्रतिपादक ग्रंथ हैं जिनमें विमलसूरि की रचना पूर्व की है। अपने समय तक प्रचलित राम कथा के विभिन्न रूपों के आधार पर विमलसूरि ने अपने ग्रंथ की रचना धार्मिक दृष्टिकोण से की थी। डॉ. कामिल बुल्के उसे ई० तीसरी-चौथी शताब्दी की रचना मानते हैं (रामकथा, पृ. ६३)। इतिहास इस बात का साक्षी है कि जैन धर्म वैदिक धर्म की प्रतिक्रिया के रूप में प्रवर्तित हुआ था और उस धर्म के आचार्यों ने वैदिक धर्म के ग्रंथों के पात्रों को लेकर उनको जैनधर्मावलंबी बनाकर अपने धर्म का प्रचार किया। पउमचरिउ के अनुसार राम, लक्ष्मण और रावण क्रमशः आठवें बलदेव, आठवें वासुदेव और आठवें प्रतिवासुदेव ही थे। वाल्मीकि की राम कथा को पउमचरिउ में विकृत कर दिया गया है, इसका एक प्रमाण यह है कि जहाँ वाल्मीकि रामायण में खर और दूषण दो राक्षसों के नाम थे वहाँ पउमचरिउ में उन दोनों को मिलाकर एक राक्षस खरदूषण माना गया जो चंद्रनखा का पति था। यद्यपि यहाँ आनंद रामायण और पउमचरिउ के पौर्वापर्य के संबंध में विचार करना हमारेलिए अभीष्ट नहीं है किंतु फिर भी इन पूर्वपीठिका के आधार पर जब विचार किया जाता है तब यह अनुमान निकल सकता है कि विमलसूरि ने आनंद रामायण के आधार पर पउमचरिउ में शंबूक वध का प्रसंग लिखा होगा। इसके विरोध में यह नहीं कहा जा सकता कि जैन धर्म प्रतिपादक पउमचरिउ के आधार पर आनंदरामायण में, इस प्रसंग का समावेश किया गया होगा क्योंकि वैदिक धर्म भावना प्रधान होने के कारण आनंदरामायण ने 'पउमचरिउ' का अनुकरण नहीं किया होगा जो वैदिक धर्म के विरुद्ध लिखा गया था।

कालनेमि का प्रसंग :—

यह प्रसंग युद्धकांड में आता है। युद्ध में मूर्च्छित लक्ष्मण की चिकित्सा के लिए संजीवनी लाने हनुमान द्रोणपर्वत पर जाते हैं। इसका समाचार पाकर रावण कालनेमि को भेजता है कि वह हनुमान को मार्ग में भटकाकर मार डाले। कालनेमि रावण के आदेशानुसार द्रोणपर्वत के पास एक कपटी मुनि के वेष में माया से निर्मित आश्रम में बैठता है। द्रोणपर्वत की ओर जाते हुए हनुमान उसे

देखते हैं और पास जाकर पीने केलिए जल माँगते हैं। कालनेमि उन्हें रोकने केलिए कहता है कि तुम आज रात को यहाँ विश्राम कर लो। मैं जानता हूँ कि तुम लक्ष्मण की मूर्च्छा दूर करनेवाली औषधी लाने केलिए द्रोण पर्वत पर जा रहे हो। वह औषधी यहीं मेरे तपोवन में है। मैं कल प्रातः काल तुम्हें दूँगा और पलक मारते ही लंका पहुँचा दूँगा। हनुमान विनयपूर्वक इसका तिरस्कार करते हैं और प्यास बुझाने केलिए उनके दिखाए मार्ग से एक सरोवर के पास जाते हैं। जब वह सरोवर में उतरते हैं तब एक मगर उनको पकडकर निगलने लगता है। हनुमान उसको बडा बलवान जानकर उसके पेट में पहुँच जाते हैं और उसको आँतों, नसों आदि काट काट कर मार डालते हैं। तब आकाश में एक अप्सरा दिखाई पडती है जो कहती है कि मैं धान्यमालिनी नामक गंधर्व स्त्री हूँ। किसी मुनि को शाप से मैं इस प्रकार मगर बन गई। अब तुमसे शापमुक्त होकर जा रही हूँ। किंतु जाने के पहले एक बात बताऊँगी। जिस मुनि के निर्देश से तुम यहाँ आये हो वह कपटी ऋषि है। वह राक्षस कालनेमि है और रावण से प्रेरित होकर तुमको पथभ्रांत कर मुझसे मरवा डालने केलिए यहाँ मुनि बनकर बैठा है। उसका विश्वास नहीं करना। उसका वध कर शीघ्र अपने कार्य पर जाओ। यह सुनकर हनुमान उसके शाप की कथा पूछते हैं तो वह कहती है, "मैं एक दिन इस सरोवर में जलविहार करने आई थी तो यहाँ के शांडिल्य नामक एक तपस्वी ने मुझे देखा और मोहित हुए। मैंने उनको समझाया कि आप जैसे तपस्वी केलिए इस प्रकार काम के वश होना ठीक नहीं। किंतु वे नहीं माने। तब मैंने कहा कि अब मैं रजस्वला हूँ। अतः तीन दिन के बाद शुद्ध होकर आपकी इच्छा पूरी करूँगी। यह बात शांडिल्य ने मान ली। उसी दिन रात को रावण अपने दलबल के साथ इस स्थान पर आया और मुझे देखकर कामशराहत हो गया। मैंने अपने रजस्वला होने की बात कही और उसे मना किया। किंतु उसने इसकी परवाह न करके मीठी बातों से मुझे वश में कर लिया और अपनी इच्छा पूरी कर ली तो सद्योगर्भ से मैंने अतिकाय नामक पुत्र को जन्म दिया जिसे रावण अपने साथ ले गया। तीन दिनों के बाद मुनि के पास जब मैं गयी तब उन्हें दिव्यदृष्टि से यह बात मालूम हो गयी और उन्होंने मुझे यहाँ मगर बनकर रहने का शाप दिया। किंतु मेरे बहुत प्रार्थना करने पर उन्होंने कहा कि कुछ काल के बाद राम का कार्य करने केलिए हनुमान यहाँ आयेगा जिससे तुम को शाप के मुक्ति मिलेगी। उसके अनुसार मैंने

तुम्हारे हाथों से शाप से मुक्ति पायी।" यह कहकर वह चली जाती है। तब हनुमान लौटकर मुनि के पास आते हैं और उससे युद्ध करके अंत में मार डालते हैं। कालनेमि भी अनेक रूप धारण कर हनुमान से युद्ध करता है और धोखा देने का प्रयत्न भी करता है। किंतु हनुमान अंत में विजयी होते हैं और द्रोण पर्वत को ही उठाकर लंका को लौट पडते हैं। मार्ग में भरत नंदिग्राम के ऊपर से उडते हुए हनुमान को औषधियों से भासमान द्रोण पर्वत युक्त देखते हैं और कोई दुष्टग्रह समझकर बाण से उनको मार गिराने को उद्यत होते हैं। किंतु आकाशवाणी के इस आश्वासन से कि यह तुम्हारा हितू है, शत्रु नहीं; प्रभावित होकर उस प्रयत्न से विरत हो जाते हैं। हनुमान सीधे लंका पहुँच जाते हैं।

इस संपूर्ण प्रसंग का वाल्मीकि रामायण के दाक्षिणात्य पाठ में अभाव है। उसके पश्चिमोत्तरीय और गौडीय पाठों में (इटली में प्रकाशित गौडीय पाठ जिसका उल्लेख स्व. म. सोमशेखरशर्मा जी ने किया) यह वृत्तांत मिलता है। (वा. रा. प. यु. ८१—५०—१६२; गौ. ८२ वाँ सर्ग) आनंद रामायण में भी यह मिलता है। (आ रा. सारकांड ११—४५—७०) गौडीय पाठ में अप्सरा का नाम गंधकाली दिया गया है; पश्चिमोत्तरीय पाठ में विद्युन्माली दिया गया है और आनंद रामायण में धान्य-मालिनी दिया गया है। रंगनाथ रामायण में यही धान्यमालिनी नाम मिलता है। उसके शाप का कारण भी आनंद रामायण के अनुसार ही दिया गया है यद्यपि इसमें रावण की बात नहीं है। हनुमान और भरत के मिलाप की बात गौडीय पाठ और आनंद रामायण में है (आ. रा. सारकांड ११—३८—७१)। गौडीय पाठ में कालनेमि के वध के पहले ही दोनों का मिलनवर्णित है। रंगनाथ रामायण में आनंद रामायण के अनुसार हनुमान के द्रोण पर्वत लाते समय दोनों का पारस्परिक दर्शन वर्णित है। पश्चिमोत्तरीय पाठ की कुछ प्रतियों में इस बात का उल्लेख है कि हनुमान द्वारा समानीत द्रोण पर्वत के प्रकाश पुंज को देखकर दुःखी राम उसे किसी राक्षस की माया समझते हैं और उसे मारने को तैयार होते हैं (वा. रा. प. यु. ८२ वें सर्ग के बाद)। रंगनाथ ने समयोचित ढंग से परिवर्तित कर उसे सूर्योदय कहा। इस प्रकार इन तीनों में (वा. रा. के पश्चिमोत्तरीय और गौडीय पाठ तथा आनंद रामायण) रंगनाथ रामायण पर अंतिम दोनों का विशेष प्रभाव पडा है। रंगनाथ ने इन तीनों का समन्वय कर इस प्रसंग का अच्छा विकास किया है।

सुलोचना का प्रसंग :—

यह प्रसंग भी युद्धकांड में आता है। इंद्रजीत की मृत्यु का समाचार जब उसकी पत्नी सुलोचना को मिलता है तब वह दुःखातिरेक से मूर्छित हो जाती है। फिर थोडी देर के बाद होश में आती है और अनेक प्रकार से पति केलिए विलाप करती है। वह कहती है कि हाय! प्राणेश्वर! साधारण मनुष्य के हाथों तुम्हारी मृत्यु हो गयी है, यह कैसी विडंबना है। पापी विधाता ने ईर्ष्यावश हम दोनों को इस प्रकार क्यों अलग किया है? मुझसे कहकर यदि तुम युद्ध में जाते तो क्या तुम्हारी मृत्यु होती? मेरे पिता ने जब हमारा पाणिग्रहण कराया तब मुझे एक शिरोरत्न देकर जो यह कहा था कि जब कभी तुम्हारा पति शत्रुओं पर आक्रमण करने जायगा तब इस शिरोरत्न से उसकी आरती उतारने से वह युद्ध में अवश्य विजयी होगा, वह भी तुम भूल गये जिससे तुम रण में विजित होकर मारे गये हो। यों विलाप करके वह अपने पुत्रों से कहती है कि विभीषण के रहते तुम लोगों को भयभीत होने की आवश्यकता नहीं। उनकी छत्रछाया में तुम उन्नति करोगे। अब यह संसार छोडकर पति की अनुगामिनी बनकर उनके साथ परलोक में जाना ही मेरेलिए उचित है। इसके बाद वह सीधे अपने ससुर रावण के यहाँ जाकर कहती है कि पति से चिरवियोग होने पर पतिव्रता स्त्री का उसके साथ सती हो जाना हीं परम कर्तव्य है। अतः मैं सती होना चाहती हूँ। आप मेरे पति का शव मँगवाइये। पुत्र के वध से स्वयं दुःखी रायण पुत्रवधू की ये बातें सुनकर चिंतित होता है और पुत्र का शव मँगवाने में अपनी असमर्थता प्रकट करता है और उसे अनुमति देता है कि वह जैसा उचित समझे करें। तब सुलोचना ससुर की इस असमर्थता को अपने बुरे दिनों का प्रभाव मानती है और अग्नि को रथ के अग्र भाग में रखकर रावण की अनुमति से सीधे युद्ध भूमि में जाती है। अपनी अनुपम सुंदरता लेकर बडी नम्रता से राम के सामने जाकर भव्य शब्दों में उनकी स्तुति करती है। तब राम की आज्ञा पाकर सुग्रीव उसका परिचय पूछता है तो वह राम से कहती है कि रोषनाग मेरे पिता हैं और मेरा नाम सुलोचना है। मेघनाद मेरे पति हैं जो बडे पराक्रमी शूर वीर हैं और रावण तथा मंदोदरी के पुत्र हैं। ऐसे शूर वीर को मारकर आपने मुझे विधवा बनाया है। आप तो शरणार्थियों के कृपालु रक्षक हैं। मैं आपकी शरण आयी हूँ। आपसे मेरी विनती है कि मेरे पति को जीवित करके मुझे पतिभिक्षा दें। यह सुनकर राम के मन में दया आती है तो उनका भाव

ताडकर हनुमान उनसे कहता है कि ब्रह्मा के वर को टाल देना ठीक नहीं। उसका आदर करना चाहिए। इस पर राम सुलोचना से कहते हैं कि अगले जन्म में तुम अपने पति को प्राप्त कर सकोगी और दीर्घकाल तक अतुलित भोगों का अनुभव करके पति के साथ वैकुंठ को प्राप्त करोगी। यह सुनकर सुलोचना विनयपूर्वक उनसे पति का शव माँगती है कि उसके साथ सती हो जाय। तब सुग्रीवसु लोचना से कहता है कि यदि तुम पतिव्रता हो तो अपने पति से अपना वृत्तांत कह दो। इस पर सुलोचना शपथ खाती है कि मैं यदि मनसा वाचा कर्मणा पतिभक्ति करती हूँ और उन्हीं को देव मानती हूँ तो वे सजीव होकर मुझसे बात करें। इसपर निर्जीव इंद्रजीत आँखें खोलकर कहता है कि देवी! तुम्हारे पिता ने ही मेरा वध किया है और कोई मेरा वध नहीं कर सकता। तुमको दुखी होने की आवश्यकता नहीं क्योंकि ऋणानुबंध के कारण पुरुष अपनी पत्नियों से एक सूत्र में बँधकर रहते हैं। संयोग और वियोग विधाता के विधान हैं। काल के वश होकर मैं विजित हो गया। इसलिए चिंता की कोई बात नहीं। इतना कहकर वह अपनी आँखें बंद कर लेता है। तब भगवान राम सुलोचना को इंद्रजीत का शव दिलाते हैं और सुलोचना उसे ले जाती है। अंतःपुर में जाकर अपने पुत्रों को मातामह के घर भेज देती है और रावण की अनुमति लेकर सुसज्जित हो पति के शव के साथ सती हो जाती है।

यह कथा केवल आनंद रामायण में ही मिलती है यद्यपि रंगनाथ रामायण के बाद की कुछ संस्कृत रचनाओं में भी इसका समावेश है। आनंद रामायण में यह कथा इस प्रकार है :—

तदा क्रुद्धः स सौमित्रिर्बाणेनेंद्रजितस्य हि।
सशरं दक्षिणभुजं पातयामास तद्गृहे॥

....

सुलोचनाऽपि कांतस्य भुजं केयूरभूषितम्।
दृष्ट्वा समार्गणं स्वीयपुरतः पतितं भुवि॥
तदा विलापमकरोत् स्मृत्वा तत्पौरुषाणि सा।
भुजोऽपि सांत्वयत् तां स लेख्य भूम्यां शिरेण हि॥
स्वलोहिताक्षरैः प्राह मा खेदं भज भामिनि।
साक्षाच्छेषशराघातैः हतोऽहं मुक्तिमागतः॥

त्वं चाऽपि गत्वा श्रीरामं नत्वा याचस्व मच्छिरम् ।
तत्त्वां दास्यति रामोऽपि तेनाग्निं विश्य याहि माम् ॥
सुलोचना पठित्वा सा लिखितान्यक्षराणि हि ।
तुष्टा पृष्ट्वा रावणाय मंदोदर्यै विभूषिता ॥
ययौ रामं शिबिकया तां दृष्ट्वा वानरोत्तमाः ।
सीतेयं रावणेनाऽद्य भयाद्रामं विसर्जिता ॥
इति मत्त्वा दुद्रुवुस्ते सीताया दर्शनेच्छया ।
शिबिकां वेष्टयामासुर्ज्ञात्वा तां तु सुलोचनाम् ॥
शिबिकावाहकास्तेनाऽऽययुः श्रीराघवं पुनः ।
सुलोचनाऽपि श्रीरामं ननाम शिरसा मुहुः ॥
भर्तुः शिरः कांक्षमाणां तां रामो वाक्यमब्रवीत् ।
कृपया तव भर्तारं करोम्यद्य सजीवितम् ॥
मा विशस्वाद्य वह्निं त्वं रोचते चेद्वदस्व माम् ।
तदा सा प्राह श्रीरामं पुनः सौमित्रिहस्ततः ॥
कुतो भवेत्तन्मरणं मोक्षदं जीवयस्व मा ।
इत्युक्त्वा राघवं नत्वा सस्मितं कपिवाक्यतः ॥
कृत्वा शिरः पतेस्तत्र लब्ध्वा सा भर्तृसच्छिरः ।
लंकायास्तौ समानीय भुजौ गत्वा निकुंभिलाम् ॥
भर्तृदेहेन संयोज्य विवेशाग्निं यथाविधि ।
सुलोचना दिव्यदेहा वैकुंठं पतिना ययौ ॥

(आ. रा. सारकांड. ११–१८९–२१८)

रंगनाथ और आनंद रामायणों के इन प्रसंगों का तुलनात्मक अवलोकन करने पर स्पष्ट होता है कि आनंद रामायण के प्रसंग का विकसित रूप ही रंगनाथ रामायण में मिलता है यद्यपि दोनों में थोडा अंतर है। इस संबंध में डा. कामिल बुल्के लिखते हैं कि सुलोचना की कथा का प्रथम वर्णन तेलुगु द्विपद रामायण में मिलता है (यही रंगनाथ रामायण)। आनंद रामायण में इस वृत्तांत का विकसित रूप पाया जाता है (डा. कामिल बुल्के – रामकथा – पृ. ३९५)। क्योंकि वे आनंद रामायण को १५ वीं शताब्दी की रचना मानते हैं जिसके अनुसार वह रंगनाथ रामायण के

बहुत बाद की ठहरती है (डा. कामिल बुल्के – रामकथा – पृ. १६४ - १६६)। अपनी मान्यता का वे कोई कारण नहीं देते हैं। आनंद रामायण के सर्गों के अंत की पुष्पिका से विदित होता है कि वह वाल्मीकिकृत है। किंतु उसके कालनिर्णय का कोई आधार स्पष्ट नहीं है। ऊपर रंगनाथ रामायण के जिन तीन प्रसंगों का विवेचन किया गया है उससे स्पष्ट होता है कि रंगनाथ रामायण पर कथाविकास की दृष्टि में आनद रामायण का प्रभाव अवश्य पडा था जिसका परिणाम यह निकलता है कि वह कम से कम रंगनाथ रामायण के बहुत पूर्व की रचना है और उसी के मूलाधार पर रंगनाथ ने अपने नवीन प्रसंगों का समावेश किया था। इसी प्रकार अध्यात्म रामायण का भी पर्याप्त प्रभाव रंगनाथ रामायण के अन्य कुछ प्रसंगों पर स्पष्ट लक्षित होता है जिसका मतलब यह है कि वह भी रंगनाथ रामायण के पूर्व की रचना है न कि १४ वीं या १५ वीं शती की जैसा डा. बुल्के मानते हैं।

REVIEWS

SAṄKARṢA-KĀṆḌA SŪTRAS OF JAIMINI: Critically edited with Introduction – by K. V. SARMA, M.A., Vishveshvaranand Indological Series, No. 18, pp. xxiii plus 25. Published by Vishveshvaranand Vedic Research Institute, Hoshiarpur, Punjab State, 1963, Price Rs. 5/-

The *Saṅkarṣa-kāṇḍa* containing four *adhyāyas* form the last portion of Jaimini's work *Pūrvamīmāṃsā*. The first part also known as *Tantra-kāṇḍa* and more widely studied consists of twelve chapters *(Dvādaśa-lakṣaṇī)*. The *Vedas* being comprised of two main divisions, the *Karma-kāṇḍa* and *Jñāna-kāṇḍa*, the *Mīmāṃsā* which is an enquiry into their meaning is naturally divided into two parts, the *Pūrva* and *Uttara Mīmāṃsā*. That the *Pūrva-mīmāṃsā* consists of 16 *adhyāyas (lakṣaṇas)* has been generally admitted. Although the more ancient commentators such as Śabara Svāmin, Kumārila Bhaṭṭa and Prabhākara, wrote commentaries on the first twelve *adhyāyas* only. Khaṇḍadeva in his *Bhāṭṭadīpikā* complains that the commentators of old did not discuss all the sixteen *adhyāyas* and claims for himself the credit of writing a commentary on all the sixteen *adhyāyas*.

Ānandagiri, the famous commentator on Śaṅkara's *Bhāṣya*, explains the word *saṅkarṣa* saying, 'since the rules of interpretation relevant in the *Tantra-kāṇḍa* but left out, are herein brought together in one place, it is called *Saṅkarṣa* or *Devātā-kāṇḍa*.

Saṅkarṣa-kāṇḍa is also known by the name of *Devatā-kāṇḍa*. The ancient writers on *Advaita* such as Amalānanda, Ānandagiri, Anubhūtisvarūpa, etc., as well as on *Viśiṣṭādvaita* call the *Saṅkarṣa-kāṇḍa* as *Devatā-kāṇḍa*.

Appayya Dīkṣita in his *Nayamayūkhamālikā* quotes an old verse which states in general the contents of the *Devatā-kāṇḍa*: 'The nature of the *Devatas*, their worship and the fruit they give are told in the *Devatā-kāṇḍa*.' The same verse is quoted in the *Adhikaraṇacintāmaṇi* as well. Answering the question as to how it came to be called *Devatā-kaṇḍa*, Appayya Dīkṣita says that though *Saṅkarṣa-kāṇḍa* is a collection of *nyāyas* pertaining to *karmas* relevant in *Tantra-kāṇḍa*, it is called *Devatā-kāṇḍa*, since there are numerous *adhikaraṇas* dealing with the deities in it.

In some books, the last four *adhyāyas* are said to be the work of of Jaimini and in others to be the production of Kāśakṛsna of whom mention is made in the *Brahma-sūtras*. It is also mentioned in a stanza cited in Sudarśana's commentary on the *Āpastambagṛhyasūtras*, that a portioin of the *Mīmāṃsā* was written by Kāśakṛtsna, there can be no doubt. Patañjali in his *Mahābhāṣya* speeks of a *Mīmāṃsā* work composed by Kāśakṛtsna. Vedānta Deśika conjectures that the *Saṅkarṣa-kāṇḍa* may have been written by Kāśakṛstna and that the author might, out of respect to Jaimini have caused them to go by Jaimini's name. There is no elaborate discussion of the *Devatas* in the firts twelve *adhyāyas;* so it is just possible that there was a *Devatā-kāṇḍa* devoted wholly to the discussion of the *Devatas* as there is a separate *kāṇḍa* for *Devatas* in the *Nirukta*.

All this has to be examined again in the light of the *Saṅkarṣa-kāṇḍa* containing four *adhyāyas* with Devasvāmi's *Bhāṣya* on it, now being published in the Annals of Oriental Research, Madras University.

The work under review though incomplete, extending to the end of first *adhyāya*, fills a lacuna in the basic texts of the *Mimāṃsā-sūtras*. The scholars are really indebted to Sri K.V. SARMA for his strenuous efforts in discovering the original *sūtras* and in edititing the text for the first time. The critical edition of this valuable text is based on a single MS. available in the Madras University Manuscripts Library. A short introduction is prefixed to the text discussing in detail about the genuineness and authenticity of the text and the commentaries written on the work. The editor has added several appendices, each one of which is valuable.

N. SUBRAMANYA SASTRI

I. *SĀMAVIDHĀNA-BRĀHMAṆA* with the commentaries
Vedārthaprakāśa of Sāyaṇa and
Padārthamātravivṛti of Bharata svāmin
Kendriya Sanskrit Vidyapeetha Series No. 1,
Tirupati, 1964, pp. iv+22+316,
Price Rs. 15/-.

II. *DEVATĀDHYĀYA-SAṂHITOPANIṢAD-VAṂSA-BRĀHMAṆAS*
with commentaries
Kendriya Sanskrit Vidyapeetha Seeries Nos. 2–4.,
1965, pp. 40+64+123+36,
Price Rs. 12/-.

Critically edited with introduction, critical notes and appendices by Dr. B. R. SHARMA, Director, Kendriya Sanskrit Vidyapeetha, Tirupati.

In this publication we are having critical editions of these four minor *Brāhmaṇas* of the *Sāma-Veda*. The *Sāmavidhāna-Brāhmaṇa*, the text in Devanāgarī and Sāyaṇa's commentary in Roman script, was published by BURNELL (1873, London) and later in Devanāgarī script by SATYAVRATA SAMASRAMI (1895, Calcutta). Both these editions are out of print. The present edition brings out for the first time the commentary of Bharatasvāmin on the *Brāhmaṇa*. This commentary is, of course, very brief and does not give in most places any extra help that Sāyaṇa's commentary does not.

Dr. SHARMA has edited this work with the help of eleven MSS. besides the two printed editions mentioned above. The critical notes which he adds at the end explain the reason for his adopting the readings in the text besides explaining certain difficult passages. An alphabetical index of verses quoted in the *Sāmavidhāna-Brāhmaṇa*, verses referred to by group or chapter name, technical names of the *Sāma-gānas*, quotations from other works found in the text and eommentaries and a glossary form the appendices. An index of words in alphabetical order is also given at the end.

The *Sāmavidhāna-Brāhmaṇa* which is the third in the collection of the total of eight *Sāma-Brāhmaṇas*, aims, according to the traditional

commentators, at prescribing *Sāmans* for those who wish to achieve the ends that can otherwise be achieved only through elaborate sacrificial performances. But in reality it deals with such topics as expiatory rites, magical formulas for attainment of empirical ends like longevity, prosperity and attracting the opposite sex.

The editor deserves appreciation for bringing out a good edition of this work. Although at the end two full pages are devoted to errata, I am afraid, the number of pages might increase if all the printing mistakes go into it.

The edition of the *Devatādhyāya-Brāhmaṇa* with the commentary of Sāyaṇa is based on eight MSS. and three printed editions by SATYAVRATA SAMASRAMI (s. 1797, Calcutta), JIVANANDA VIDYASAGAR (1881, Calcutta), and M. RAMANATHA DIKSHITAR (1951, Madras). This *Brāhmaṇa* deals with the deities of *Sāmans* and also the etymological explanations of certain *Sāman* names. The present edition is, as the editor justly claims, an improvement on the previous editions. In the critical notes Dr. SHARMA has justified the readings adopted by him. There should be no hesitation in complementing the editor for the excellent work accomplished by him. A few suggestions, however, may not be out of the place, as these could be considered when a second edition of the work will be thought of. In the Critical Notes the reading of the previous editions *caturvidhaḥ* on p. 8, l., 14, is criticised; but it makes quite good sense as it can refer to *antyo bhāgaḥ*. The reading *sa tu na* instead of *satulam* in *sūtra* 11 on p. 22 would make better sense; *saḥ* here would stand for any person who reads this *Brāhmaṇa*. The meaning would be: 'One need not think that in these metres the *ṛks* having these deities alone will occur; for these deities (enumerated here) are of the metres (not of the *ṛks*)'. The particle *u* in the next *sūtra* justifies this reading. On p. 24 the quotation from the *Chāndogyopaniṣad* III. 12. 1 is only *gāyati ca trāyate ca ya vai sā gāyatrī*. The other part is the explanation of the same by *Sāyaṇa* (even in appendix D this mistake is repeated). Consequently the full stop after *iti svayaṃ śabdayati ca* on p. 24, l., 3, is to be deleted. On the same page the quotation from *Bṛahdāraṇyka* V. 14.4, should be *tad yad gayāms tatr etasmād gāyatrī nāma*. In the Critical Notes on p. 31, l., 4 & 6, the criticisms of the reading of the previous editions *tāsām* could be avoided; for here the word *tāsām* can refer to *Gāyatrī*, etc., which are in the feminine. The *sūtra* 3 on p. 36 would make better sense if the reading *duṣṭutād durupayuktāt* could be adopted. The commentary which presumes the reading *duṣṭatād* seems to be corrupt.

The *Saṃhitopaniṣad-Brāhmaṇa* which deals with the various types of singing *Sāmans* is presented here with two commentaries that of Sāyaṇa and Dvijarāja Bhaṭṭa. This is based on nine MSS. and two printed editions. Sāyaṇa's commentary and one may, following the editor, entertain the doubt as to the authenticity of its authorship. The text and commentary as found in the MSS. are corrupt; in many places the meaning is not clear. The editor deserves sympathetic appreciation in making a critical edition of such a difficult text. A little more care, however, in reading the proofs would have avoided some small mistakes which aggravate the difficulty in going through the text. For example on p. 20, l., 13, the fullstop should be after *rudītam iva;* l., 17, *athavā saṃhitāsvarūpādeva tad iti vidyāt* would have yielded better sense although such a reading is to be reconstructed from the MSS. reading *svarūpadevatā*. On p. 30, l., 18, *sarvāvṛddhā* might substitute *sarvā avṛddhā*. On p. 31, l., 8, after *tadyathā*, beginning with *tisro vilambitā* in l., 11 should be under quotes as this is a quotation from the *Chandoga-pariśiṣṭa* as indicated by the previous sentence. This is not given even in the Appendix. On p. 52, l., 4, the full stop after *mandrāntaih* is to be delated.

The third, *Vaṃśa-Brāhmaṇa* with commentary of Sāyaṇa, is edited on the basis of seven MSS. and two previous editions. As the name indicates this *Brāhmaṇa* gives the list of the Ṛṣis and Ācāryas of the *Sāma-Veda*.

One may legitimately hope that Dr. B.R. SHARMA will provide scholars with more good editions of *Sāman* texts through the Kendriya Sanskrit Vidyapeetha.

E.R. SREEKRISHNA SARMA

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TEXT AND STUDIES

नारायणदीक्षितविरचितः

गजग्रहणप्रकारः

GAJAGRAHAṆAPRAKĀRA

(A metrical work dealing with catching and training of Elephants)

By

Nārāyaṇa Dīkṣita

Edited with an introduction

By

E.R. Sreekrishna Sarma

INTRODUCTION

This edition of the *Gaja-grahaṇa-prakāra* (GGP) is based on a single MS. (Acc. No: 6709-B) available in the Sri Venkateswara University Oriental Research Institute Manuscripts Library. A short notice of this MS. by Sri N. SUBRAMANYA SASTRY, Curator of the MSS. Library, has already appeared in the S.V.U. Oriental Journal, Vol. V. The description of the MS. is as follows:

Substance: Modern paper with water lines; Size: 20.5 by 16.5 cm.; 63 folios; 14 lines to a page; 16 letters to a line; 881 verses; Grantha characters; uniform and legible handwriting; marginal notes are given on some folios; corrections are made with black ink here and there; each verse is numerically numbered and black ink is used for marking the verse numbers.

The work is called *Gaja-grahaṇa-prakāra* in the colophon. The last verse gives the name of the work as *Gaja-Saṃgrahaṇa-prakāra* and of the author as Nārāyaṇa Dīkṣita. Nothing is known at present regarding the author or the age of the work. But going through the work one gathers the impression that the author was either actually a mahaout in charge of an elephant or an advisor to a king or a rich owner of elephants on matters concerning elephant-lore. Speaking about the price of elephants he mentions *dīnāra*. His command over the language is not enviable though he has a lucid style. There are many ungrammatical usages and the ideas in many places are not very clear due to repetitions, lack of cohesion and progressive use of particles like *api*, *ca*, *tathā*, etc., for the sake of metre.

The work contains 881 verses in the *Āryā* metre and is divided into 5 chapters called *āśvāsa*. The first chapter in 29 verses praises the role of elephants as auspicious animals useful for work. protection and war. The next chapter in 345 verses describes ten methods of capturing wild elephants. The third consisting of 49 verses enumerates the places and regions where elephants are found. The fourth chapter dealing with the training of the captured elephants contains 241 verses and the last chapter in 217 verses tells us how the exhibition of elephants every year for evaluating their worth and for the entertainment and instruction of the public is to be conducted. The interest of the work lies in that there is no other Sanskrit work known so far which deals with the methods of capture and training of the wild elephants so elaborately.

Methods of Catching Elephants

I. *Vṛti-bandha* (30 to 53): Capture through the means of fencing. This method is effective in catching five or six elephants at a time and requires usually the service of about fifty persons. The catchers conceal themselves on the trees sorrounding the thickets where the wild elephants numbering about four or five assemble for their rest, especially in a hot midday. Heavy logs with chains and ropes are suspended from the branches of the trees. Seeing the elephants quitely engaged in their rest the men let the logs down so as to form a fence around the thicket. Several men armed with nooses, lances and goads guard the fence outside. After a few days' struggle to free themselves from the enclosure, the poor creatures become exhausted. Then the men approach them and tether them to the trees and fetch them to the city with the help of trained elephants.

II. *Vṛkṣa-bandha* (56–101): Catching within the enclosure of woods. This is effected by surrounding a vast area of woods where a hundred or more elephants assemble for their rest. Several men armed with nooses and weapons surround the area and place huge logs and thorns obstructing the paths through which the animals could escape. They make tremendous noice by beating drums, roaring and howling. This makes the elephants confused and confounded. The animals are prevented from making their way out by the show of arms and violent shoutings. The author says that the elephants are easily captured by this device in five or six days.

III. *Rajju-bandha* or *Śṛṅkhalā-bandha* (102 to 130): Capture through the means of ropes or chains; also called *Ālavāla-bandha* (capture through the device of water-basins) and *Paṅka-bandha* (capture through sticky mud). This method is very elaborate and expensive leading to the capture of several elephants at a time. First of all a suitable area is selected inside the woods. A good portion in the middle is made soft and muddy where the plants and grass which the elephants are generally fond of are grown. Around this base on all corners strong pillars of burnt bricks or stones are erected. The ropes and chains as well as the pillars to which they are attached are covered with green plants and creepers. The elephants attracted by the green enter the base where the sticky mud makes them unable to move as quick as they would. Seeing the elephants inside the base, the people who are looking for the opportunity let loose the chains and the ropes from the pillars and place them around the neck and hind legs of the animals. This is followed by the usual methods of overpowering the victims.

IV. *Vāri-bandha or Salila-bandha* (131 to 173): So called because a moat filled with water is employed in the method. The preparations here are so elaborate that they take one or even two years for completion. The method is to be employed only to catch large herds of elephants. A vast area is chosen for the purpose and a deep ditch is dug around it. The ditch is filled with water and a strong wall is built around it. There will be only one entrance to this area. The area within as well as the entrance is planted with sugar-canes, plantains and other green plants most liked by the elephants. Twenty to fifty tamed elephants are to be posted near the entrance in order to make believe the wild ones. When the herd enters the area and engages itself in the joy of grazing, the entrance is blocked by placing huge logs and thorny bushes. Armed men assisted by tamed elephants guard it from outside. Several persons make tremendous noice by beating trumpets, blowing pipes and shouting. The victims make desparate efforts to escape. The sound-making compaign is carried on for two three days, by which time the creatures become thoroughly exhausted. Seeing the opportunity the men overpower the elephants with their usual methods.

V. *Anugata-bandha* or *Kariṇī-bandha* (174 to 203), so called because the method is to entice the young elephants by using trained female elephants. Five to six young trained cows are led to the woods where young stray males are usually available. The mahouts lying on the back of the cows conceal themselves under suitable covers. Seeing the members of the fair sex the youth shows eagerness for their company, approaches them and touches them with his trunk. After a while he is fully excited and looses himself in the fresh love. Mahouts take this opportunity to give hints to the female to chain the wild youth unawares The poor male is thus deceived. He does not realize his plight until the mahout directs the female away from him. Then the men effect the capture by tethering the captive to a tree nearby. This method is easier and also yields good result as such a youth can be trained very easily, observes our author.

VI & VII. *Laghu-garta-bandha* and *Nimnāvaṭa-bandha* (204 to 264) are the methods of pitfalls for catching single elephants. The difference between the two methods lies in that while in the former the depth of the pit is only three cubics, in the latter it is six cubics. In an area frequented by elephants, pits measuring thirty cubics in length, ten in breadth and three or six in depth are dug, each at a distance from the other. They are filled with soft earth and sands and are covered with light bamboo mats, grass and earth. On them green plants like sugar canes are temporarily planted. When a victim falls in the

pit the men watching them approach and overpower it in a few days and by gradually filling the pit with soft earth and sands allow it to come out with the help of trained elephants.

The author does not favour this method and calls it *nīca*, uncivilized. He says that those who try this method should take care to make the bottom of the pits as soft as possible. Otherwise, the victims may be fatally hurt. Should the young calves fall into the pit, in most cases they die. Many victims are not able to overcome the fear and anger caused by the unexpected fall and in the future to get rid of the suspicion about human beings. This seriously hinders their being trained. But, the author adds, being the easiest method of catching as far as the catchers are concerned, it has been widely practiced though it is certainly better to avoid it.

VIII. *Codanā-bandha*, *Pracodanā-bandha* or *Preraṇā-bandha* (266 to 300) means capture by driving. This is also called *Kardama-bandha* because of the use of mud in the method. This is for catching a number of elephants at a time. In an area frequented by elephants, groves of plants most liked by them are grown. Around such groves water basins filled with soft earth and black clay are made. These are one cubic in depth and concealed by the green growth on them. The legs of the victim attracted by the green go up to the knee in the mud and its free movement is restricted. The men looking for the opportunity effect the capture by using the usual methods.

IX. *Vana-bandha* or *Udyāna-bandha* (301 to 331) is so called because the capture in this method is effected in the city-park instead of in the woods. The procedure followed here is the same as in the *Anugata* or *Kariṇi-bandha* describen above as No. V. The mahouts lead the females to the woods and enticing the young male bring him down to the city-park where all arrangements for his capture are ready. At the park the females are separated from him and he falls into the hands of the trainers.

This method, according to the author, is commendable, *ślāghya*. As the capture is effected without causing violent anger or fear, the captives generally prove to be obedient afterwards. The males within the age group of sixteen to thirty fall victims to this method.

X. *Pāñcālikā-bandha* (332 to 371): Capture by the method of puppets, also called *Gṛha-bandha* is used to catch young babies without causing injuries to them. Inside the forest in a suitable area five or ten or even more houses are built at a considerable distance from each other.

People skilled in catching elephants live in these houses with all necessary equipment. In the open space in front of the houses trained elephants are kept and looked after day after day and month after month. Images of young elephants are placed here and there near the houses. Tender green plants are also planted around the images. Seeing the elephants and the false babies for a long time and being attracted by the tender green plants, the wild babies mistake the babies and the elephants belonging to the herd, go around them and graze the plants. Taking the opportunity, men noose the babies and train them gradually. Should any mother or male elephant attack the place he or she is immediately overpowered by the men. This method, though needs much preparation and time, is recommended in capturing the young ones without causing alaram, fear or injuries.

It can be seen from the above account that the enumerated ten methods virtually contract into five. The first two methods, *Vṛti-bandha* and *Vṛkṣa-bandha* are the same with the difference that in the former the area used for the purpose is smaller. The capture in both is effected mainly by the fortitude and dexterity of the men engaged in the game. The third *Rajju-bandha,* fourth *Vāri-bandha* and the eighth *Codanā-bandha* form together the method of *khedda* till recently practiced in Mysore and Bengal and agree in details with the description by G. P. SANDERSON in his excellent work *Thirteen years among the wild beasts of India* (Ch. VII, London. 1896). The fifth *Anugata-bandha* and the ninth *Vana-bandha* are practically the same. The pit-fall method is divided into two under the headings *Laghu-garta* and *Nimnāvaṭa-bandha.* The last *Pāñcālikā-bandha* is a novelty, although we do not know whether it was ever in practice or is only an imagination of the author.

The *Mātaṅga-līlā* (ML) of Nīlakaṇṭha (Trivandrum Sanskrit Series, X, Trivandrum 1910) and the *Gaja-Śāstram* (GS) Tanjore Saraswati Mahal Series No. 76, 1958 speak of five methods of capture. *Vāri-bandha* described by these works is the same under that name in the present work. But our author instead of taking the word *vāri* for the enclosure where the elephants are driven into, takes it to mean 'water', the more popular meaning, and calls it also by the name *Salila-bandha* and gives the explanation that the water in the ditch around the enclosure causes the name. *Vaśā-banda* of ML and GS is named *Kariṇī-bandha* or *Anugata-bandha* in GGP. *Anugata-* of GS corresponds to the *Vana-bandha* of GGP, and the same of ML corresponds to the *Codanā-bandha* of our author. The two types of pitfalls named in GGP as *Laghu-garta-bandha* and *Nimnāvaṭa-bandha* are called in GS by names *Āpāta-bandha* and *Avapāta-bandha*, respectively, and are condemned. The *Āpāta* method of ML is similar to the *Rajju-bandha* of GGP.

The method of noosing described by SIR JAMES EMERSON TENNENT (*The Wild Elephants and the Method of Capturing and Training them in Ceylon*, London, 1867, pp. 97–100) as practiced by Panickeras, the professional elephant-catcher is not found in our text. Nor the method of lasso described by WILLIAM BAZE as found in Vietnam (*Just Elephants:* Translation by H.M. BURTON, London, 1955, pp. 129–63). Excepting the last *Pāñcālikā-bandha*, the other methods agree with the four methods described by SANDERSON.

We shall now proceed to give a very brief account of the method of training described by the author. The training of elephants, according to the author, is *atigabhīra* a very serious thing and *śrama-sādhya* to be achieved with great efforts. Only through training the elephants can be rid of their natural wild qualities and made useful to men First of all, therefore, the entire lot of captives are to be sorted out and classified into three categories. Those which are found docile and well-behaved even before the training, come under the first division (429 and 534), those which are subdued after a little threatening under the second (430–1 and 535) and those which require chaining and severe punishment for months together under the third (432-3 and 536). The deceptive ones and those which bear their anger for a long time are to be removed from the training camp.

Further, according to their age the trainees are to be grouped into five. Calves upto the age of ten called *tarṇaka* or *vatsa* form the first group. Those within the age of 10 to 20 called *kalabha* from the second, those between 20 and 30 named *dvirada* form the third, those between 30 and 40 which are called *mātaṅga* from the fourth, and those up to the age of 50 named *karin* make the fifth group. These groups must have separate stables and training yards.

Shady ground covered with sands in front of the stables is the ideal place for traing, the best time for which is the early morning and the late afternoon. It is to be commenced after worshipping the elephant-faced god and other dieties. The trainees are placed between two lines drawn to their right and left. They arranged in rows according to their number. Armed men guard the trainees during the training and the instructors stand between the rows and impart the training. The first thing to be remembered is to begin with gentle and kind words, gentle patting with hands and using soft names to address the novices; for the first thing to be achieved is the removal of timidity from the hearts of the trainees. After a few days the calves are able to stand still discarding their restlesness. Gradually they are taught to spread out and roll up as well as to hold up and bring down the trunk, to stand

for a moment in three legs, also in two legs, and to take long and close strides forwards and to step backwards, to hold the cane and such things at the tip of the trunk and hand it over to the man on the back, to receive and dispose of several things, to desist from throwing mud and dirt on themselves when the mahout sits on the back. All these come under the simple training *laghuśikṣā*. When the trainees are established in the *laghuśikṣā* they are given more advanced training, *guruśikṣā*. This training makes them capable of standing hunger and thirst, enduring strain and carrying great burdens. They also discard their natural laziness and timidity. First of all, four types of gaits are to be taught. These are taking long strides (*vega-gati* or *druta-gati*) walking in accordance with the sounding of bells (*cālana-gati*), running as for hunting (*dhāvana-gati*), etc., and walking under the heavy weight of large burdens (*bhāra-gati* or *vahana-gati*). They must be able to move in all these gaits at the indication given by the mahout by words or touch of hands or feet. They are also to be taught to run in circles and also in zig-zags, For this purpose circular lines (*maṇḍala-rekhā*), square lines (*caturaśra-rekhā*), oblong lines (*dīrgha-rekhā*), semicircular lines (*cāpākṛti-rekhā*) and triangular lines (*trikoṇa-rekha*) are to be used. They must also be trained in holding weapons by their trunks and protecting the fortress and treasury of the king. Names pertaining to the country of their origin or nice ones according to the imagination of the mahouts are to be given to each elephant.

The twofold training mentioned above is for the elephants what the two eyes are for the human-beings. The author stressess the point that whatever training is imparted, the protection of the life of elephants is of paramount importance. The training should be aimed to bring them joy and strength.

The fifth Chapter deals with the construction of the stalls (*gaja-śālā*), seasonal attendance to the elephants and their annual exhibition for the purpose of entertainment of the public and evaluation of the animals.

The stalls for the elephants are to be built not far away from the the city in a place where there are facilities of water supply. The construction facing the east is said to be most auspicious. If it is facing the north, there will be prosperity of calves. West-facing stall will reduce the strength of the enemies to the king. The stall facing the south will bring fame to the mahouts. A separate apartment with a post made of stones for tethering the elephant, one basin for the fodder and another for water is to be built for each animal. The quarters for those who are in charge of the elephants are also to be constructed near the stall.

The elephants are animals having undying appetite. So they are to be fed thrice a day. In the summer they should get a bath every day which should be followed by a meal of cooked rice with green-gram soup, and melted butter. Jaggery, coconuts, tender bamboos, the leaves of pepal and fruits of *kapittha* and *udumbaraka* also form the food of elephants. After the day's work when are tired, it is beneficial to give them wheat flour or lumps of tender green grass mixed with ghee and jaggery. In the mornings it is advised to apply *yavasa tailam* on the head of elephants. The doctors who have knowledge and experience in treating the various diseases of elephants should examine them medically every now and then. The author repeatedly speaks of the care and attention to be bestowed on the elephants by those who are in charge of them. He says that with constant touches, gentle pats and consoling sweet words, elephants can be tamed and made obedient. They must also on occassions be decorated and beautifully painted. This makes them happy. The kings are advised to purchase good elephants from other regions if they are not available in their own.

The price of elephants given by the author is as follows: Upto the age of five years hundred *dīnāras*, five to ten, one hundred and fifty; ten to fifteen, two hundred; fifteen to twenty, two hundred and fifty; twenty one to twenty five, three hunred; twenty six to thirty, three hundred and fifty; thirty one to forty, four hundred to five hundred *dīnāras*. Elephants beyond this age are not to be purchased. The author states that generally this is the rate of elephants prevailing in many regions. Special rates can indeed be recommended in special cases taking into account the physic, looks, conduct of the animals and the level of training attained by them.

For the exhibition of the elephants suitable sheds are to be constructed in such a way that the display of the animals will afford the onlookers an opportunity to see and examine them very closely. The author speaks of two types of arrangements for the exhibition. The first type is called *mānuṣa-śailī* (in the manner of human beings) where the elephants are arranged according to their age. There will be six rows and the youngst ones will be in the forefront. Elephants in the next age group will be in the second row and the most elderly ones will be kept in the lost row. The second method of arrangement is called *sura-śailī* (devine method) where elephants are arranged according to the different families to which they belong. These families are according to the regions where the elephants are born. These two types are also called *miśra-śailī* and *śuddha-śailī*, respectively, basing on the fact that in the former the elephants belonging to different regions are mixed up in the arrangement, while in the latter they are all separately kept.

The two types of arrangement mentioned above can be done in five different ways. The first way of arrangement is called *gāruḍa-śailī* because it represents the shape of an eagle. There will be six rows in which a total of 198 elephants are placed. The second method called *māruta-śailī* (the method of the wind) also consists of six rows and 198 animals; but the arrangement is in such a way that in the front part there are eighteen elephants and at the rear forty-eight. The third is called *bhujaṅgama-śailī* (the serpent's method) where 125 elephants are arranged in three rows. The fourth *paśu-śailī* (cow-method) consists of six rows and 162 elephants. The author says that this method is also known as *bhū-śailī*. In the fifth method called *śara-śailī* (arrow-method) 192 elephants are placed in four rows. In accordance with the total number of the elephants, any one or more ways of arrangement can be adopted for exhibiting them.

One of the purposes of exhibiting the elephants is to facilitate the examination with a view to selecting the auspicious animals and fixing the correct price. The author says that the examination of elephants is a very difficult job to be done by specialists. The examiner pure in thought and carrying flowers and fruits in his hand should do his job in the early morning after taking bath and worshipping the dieties (827). The examiner should be able to calculate the real age of the animal by seeing the growth of the tusks, the hair on the head and the height of the the body (443). In all cases, however, his experience will be the unfailing authority (444).

The shape and colour of the trunk, tusks and the eyes indicate the worth of the elephant (829–30). The colour and the shape of spots on various parts of its body also play a prominent role in deciding the worthiness or otherwise of the elephant. If the middle of the face, the trunk, the neck and the abdomen are full of spots, it is considered to be an auspicious sign bringing good luck to the elephants and their owners. Spots on other parts of the body are not good. The spots having the colour of red lotus or saffron or the setting sun or a coral are said to be auspicious; also those of the colour of *ketaka* flower, a bright star, a pearl, a swan and white lotus are commendable. Tne spots which are either black or blue in colour are not good at all (844). So also the spots which are not bright. Too many spots are an indication of inauspiciousness.

Redness on the face, trunk, parts of neck and abdomen is good. Whiteness of the chest also indicates luck. The frontal globes on the forehead should be distinctive and the eyes devoid of any reddish lines.

The tusks should be as white as a conch or might be yellowish like *ketaka* flower. If all the eighteen nails are white in colour it is said to be auspicious. A long tail is also a good mark.

The elephants should be examined as to their valour and their capacity to carry loads and to run long distances. The animals emiting bad smell and having an abundant growth of hair all over the body and desirous of eating bad food are to be rejected. Those which have not got rid of of timidity, anger and othe natural passions even after some traing are also unacceptable. Thus the author recommends to watch the elephants at close while they eat, drink, run or carry loads, when their merits and demirits will be easily discernible.

गजग्रहणप्रकारः

प्रथमाश्वासः

मङ्गलदा नृपतीनामपि निजसंचारवैभवादनिशम् ।
करिणो जयन्ति बहुधा शुभलक्षणमण्डिता जगति ॥ १

प्रातर्दर्शनभूम्ना पुण्यसमृद्धिर्हि जायते पुंसाम् ।
सायं निरीक्षणाद्यैरैश्वर्यं बहुविधं भवति ॥ २

संतुष्टाः शुभवदना विलासगमनास्तु कुञ्जरा यत्र ।
विलसन्ति तत्र देशे सा लक्ष्मीर्नित्यवासाहि ॥ ३

काले वर्षति मेघः पृथिवी सस्यादिशालिनी सततम् ।
यस्मिन् स्थले द्विपेन्द्रा धर्मपराः पार्थिवेन्द्राश्च ॥ ४

बलमिदं नृपतीनां मत्तगजैरेव वाहिनीव्यूहे ।
जयलक्ष्मीरपि मान्या भूपालानां शुभैर्गजैःसमरे ॥ ५

रिपुबलभङ्करास्ते निजबलरक्षाकराश्च करिमणयः ।
प्रचलद्गिरिसंकाशा भासन्ते प्रतिपुरं जगति ॥ ६

मूर्धाभिषेककाले नृपतीनामामितमङ्गलकरास्ते ।
संमानिता धरित्र्यां शुभकुलजनिता मतङ्गजास्तुङ्गाः ॥ ७

परमा रक्षा सततं प्रकल्प्यते नृपतिमन्दिरे करिभिः ।
तैरप्रमत्तचित्तैः शुभगुणनिलयैरमेयबलभाग्भिः ॥ ८

अत एव भूमिपालैर्गजवृन्दं माननीयं हि ।
यशसे बलाय राष्ट्रक्षेमाय च सोमसूर्यकुलजनितैः ॥ ९

गजशाला निजनगरे करिकुलनिबिडा सुरक्षिता काले ।
जनयत्यतुलां लक्ष्मीं बहुभोग्यां विबुधसंमान्याम् ॥ १०

वनचरकरिणां कुलमिह विराजतेऽरण्यभागेषु ।
स्वेच्छागमनं करिणीविलासपरिमण्डितं बहुधा ॥ ११

सुभगजलनिम्नगानां तीरतले कुसुमगन्धमेदुरिते ।
भूभृत्प्रस्तरभागे हस्तिकुलं चरति वीतभयखेदम् ॥ १२

करिणीदर्शनभूम्ना तुष्टमनस्कं मदेन लुलिताङ्गम् ।
करिकुलमिन्धे वनभुवि सततविलासं हि यक्षगणवृत्ति ॥ १३

निजयूथपनिर्दिष्टे वर्त्मनि तिष्ठन्त्यमेयबलभाजः ।
यौवनमदेन मत्ताः करिणस्ते केचिदुद्भटा विपिने ॥ १४

करिणीशाबकसहिताः परे तु कान्तारभूतले करिणः ।
प्रातः संल्लकखदिरास्वादनहेतोश्चरन्ति संहृष्टाः ॥ १५

नदति मुदा कान्तारे ग्रसति च मृदु पल्लवादि शाखाग्रात् ।
प्रीत्या यच्छति तेभ्यो नृत्यति कुतुकाद् युवा करी काले ॥ १६

बहुविधलीलाहृष्टाः प्रातस्ते हस्तिनो वनक्षोण्याम् ।
आश्लिष्टाः संस्पृष्टा मिथो मुदाहारनिर्वृतिव्यग्राः ॥ १७

मध्याह्नातपतप्तास्ते तु मिलित्वा सुशीतजलतीरम् ।
गच्छन्ति मन्दगतयो विविधविलासाश्च तापशान्त्यर्थम् ॥ १८

सलिलावगाहखेलनप्लवनाद्यैरपि विहृत्य ते सुचिरम् ।
हृष्टा नितरां काले स्वकुटुम्बवृता मनोज्ञरींकाराः ॥ १९

आवासकुञ्जभागांस्तथाद्रियन्ते दिनावसाने ते ।
परमानन्दनिमग्ना बहुविधलीलाविलासाद्यैः ॥ २०

अपरे गजा वनान्ते स्वल्पाहाराः सुशीततलभाजः ।
जिघ्रत्युत्तमगन्धानेकान्तपराः प्रहृष्टाश्च ॥ २१

मुनिवृत्तिमाश्रयन्ते निमीलिताक्षाः परे गजा विपिने ।
त्यक्तनिजयूथसङ्गाः कुञ्जादौ कुसुमगन्धपरिपूर्णे ॥ २२

मदगर्ववेगमूढा परे गजा यौवनोन्मत्ताः ।
अगणितसिंहादिभया दीव्यन्ति क्षुद्रयादिदूरस्थाः ॥ २३

स्वर्गे नाकिन इव ते वनद्विपास्तुष्टमानसाः सततम् ।
गर्जन्ति क्रीडन्ति प्रतिवनमाराच्चरन्ति चर्वन्ति ॥ २४

कूजति खादति घूर्णति करिकुलमेतद् विगाहते सलिलम् ।
यच्छति दहति प्रतिभटमाशु त्वरते धिनोति धावति च ॥ २५

एवं बहुविधलीलं द्विपवृन्दं वनतलेषु संदृश्यन् ।
अप्राप्तनाथवर्गं त्वशिक्षितं व्यर्थजीवनं नदति ॥ २६

तासां द्विपावलीनां रक्षाकर्ता नृपाल इह कथितः ।
विपिनानां च गिरीणां स स्वामी प्राणिवर्गस्य ॥ २७

दौर्जन्यखण्डनाय द्विपावलीनां यतेत भूपालः ।
निजराष्ट्रकार्यहेतोस्तद्रक्षणमादिशेद् धीमान् ॥ २८

अत एव भूमिपाला दशविधबन्धैर्वनद्विपान् काले ।
गृह्णीयुरमितयत्ना युक्त्या वीरादिसाह्यतो विपिने ॥ २९

इति प्रथमाश्वासः

द्वितीयाश्वासः

आद्यो वृतिबन्धः स्यात् सुलभं साध्यो वनोदरे काले ।
वीरैर्व्याधैश्च भटैः मृगयासंप्राप्तकौशलै र्भूपैः ॥ ३०

ग्रहणार्हा न भवन्ति प्रायो बाला गजा महीपालैः ।
अत एव यौवनाढ्याः करिणो ग्राह्याः स्वराष्ट्रकार्यार्थिन् ॥ ३१

दशवर्षा ये च गजा विंशतिवर्षास्तथा बलाढ्याश्च ।
त्रिंशद्वर्षाः करिणश्चत्वारिंशद्वयस्काश्च ॥ ३२

सर्वे ते करिपोतैः सह करिणीभि र्वने ग्राह्याः ।
मत्ताश्च विविधकुलजा यौवनसंभूषितस्वदेहाश्च ॥ ३३

मस्तकभागे रोमावलीप्रवृध्या रदप्रवृध्या च ।
गण्डतलदानधारास्रवणेन च गजवयो ज्ञेयम् ॥ ३४

धावनवेगाच्च तथा जङ्घापादादिबलसमृद्धया च ।
मेढ्रप्रहर्षकालादपि हस्तिवयो हि सुलभवेद्यं च ॥ ३५

व्याधैर्वनचरवर्गैर्वीरैर्द्विपपालकैश्च विपिनतले ।
चिरपरिचयाच्च करिणां वयसो ज्ञानं क्रमप्राप्यम् ॥ ३६

रींकारकर्णतालप्रवृद्धिमुखरागबिन्दुमदवृद्धया ।
हस्तिवयोविज्ञानं बहुविधलिङ्गैस्तथान्यैश्च ॥ ३७

संप्राप्यमेव कथितं तज्ज्ञात्वा वनतले महीपालः ।
युक्त्या रचयेत् काले वृतिबन्धं वीरभटवर्गैः ॥ ३८

पञ्चषगजा हि विपिने यत्र तले स्वेच्छया मिलिताः ।
तेषां ग्रहणायायं वृतिबन्धः कल्प्य आदिष्टः ॥ ३९

वीरा भटास्तु विपिने वनतलवृक्षेषु पूर्वमेव चिरात् ।
संप्राप्तगूढनिलयाः प्रदत्तनेत्रा गजागमनमार्गे ॥ ४०

वृक्षाधोभागस्थान् तान् मिलितान् वीक्ष्य शृङ्खलायोगम् ।
वृक्षाग्रात् कलयेयुर्दृढतरुखण्डादिभिर्हठाद् विपिने ॥ ४१

दूरस्थले गजानामेव तरुषण्डशृङ्खलावृतिकम् ।
वीक्ष्याराद् वन्यगजा भीताः क्रोधादिताडितात्मानः ॥ ४२

धावन्ति च मूर्च्छन्ति क्षणादितो यान्ति मीलिताक्षाश्च ।
गर्जन्ति च ताम्यन्ति क्षणमेते मार्गयन्ति निजमार्गम् ॥ ४३

एवं बहुविधपीडानिपीडितास्ते वनद्विपा मिलिताः ।
अप्राप्तबहिर्गमनद्वारा धैर्यादिना त्यक्ताः ॥ ४४

एकद्वित्रिदिनावधि हन्त निराहारतां च संप्राप्य ।
मानुषवशभाजस्ते सुलभग्राह्या भवन्ति विपिनगजाः ॥ ४५

सुधियो हस्तिपका ये ये हस्तिग्रहणकार्यदक्षाश्च ।
ते सर्वेऽपि मिलित्वा मृदुवाक्यवशीक्रियानिपुणाः ॥ ४६

तेषां निकटमवाप्य स्वाद्यवचोयोजनेन शपथाद्यैः ।
सृणिसंप्रदर्शनेन त्यक्ताटोपा यथा भवेयुस्ते ॥ ४७

युक्त्या च शृङ्खलानां रज्जूनामथ च योगतस्तेषाम् ।
करपादोदरभागे बन्धनमथ कुर्युरादराह्वानम् ॥ ४८

कलयित्वा भीतानां स्वयूथबलवर्जितानां च ।
तेषां करिणामित्थं जगति वशीकरणमादिष्टम् ॥ ४९

मूर्खाणां क्रुद्धानां धीराणां वन्यहस्तिनामित्थम् ।
करपादोदरभागे बन्धनमादिष्टमाशुसिद्ध्यर्थम् ॥ ५०

यदि ते वृतिबन्धेऽस्मिन्नितस्ततो धावनादिना श्रान्ताः ।
जात्या च कुलेनैते शान्तात्मानो भयग्रस्ताः ॥ ५१

नैव प्रयोज्यमेषां बन्धनमङ्घ्र्यादिभागेषु ।
वृतिबन्धेऽस्मिन् प्रायस्ते सुलभग्राह्यशीलाश्च ॥ ५२

पुरतः पृष्ठे तेषामुभयोरपि पार्श्वयोश्च गजपालैः ।
रक्षणमथ संदिष्टं मृदुवचनानां प्रयोगतो युक्त्या ॥ ५३

शीर्षारोहणमेषां सृणिप्रयोगो मृदूक्तिदानं च ।
सर्वविधकार्यसिद्धिं जनयति सहसा द्विपन्द्राणाम् ॥ ५४

इति पञ्चषद्विपानां ग्रहणे वृतिबन्धनं प्रोक्तम् ।
सुलभरचनं वनान्ते पञ्चाशद्वीरगणकल्प्यम् ॥ ५५

अथ वृक्षबन्धरचना क्वचित् प्रयोज्या वनद्विपग्रहणे ।
गजपालैर्वीरभटैः शताधिकैः सायुधैर्विपिने ॥ ५६

प्रस्तरतले गिरीणां तरङ्गिणीतीरभागेषु ।
कुञ्जतलेष्वथवा ते वनद्विपा वासभाजश्च ॥ ५७

प्रायः शतानि मिलिताः संतुष्टाः कलितविविधलीलाश्च ।
प्रायः कुटुम्बिनस्ते स्वेच्छासंचारभाजश्च ॥ ५८

मध्याह्ने शीततले वृक्षाधोभागवासिनां तेषाम् ।
ग्रहणाय वृक्षबन्धं प्रयोजयेद् वृक्षपङ्क्तिमावृत्य ॥ ५९

वीरभटा बहुदूराज्झटिति समागत्य सायुधाः काले ।
वृक्षावलिं तु परितो रक्षां कुर्युस्तथा यथा करिणः ॥ ६०

अप्राप्तबहिर्गमनाश्चान्तस्था एव भीतिभारहताः ।
भटकृतपटहध्वानैर्हाहाध्वनिभिश्च काहलीनिनदैः ॥ ६१

गजपालानामथ हुंकाररवैरङ्कुशादिभर्त्सनतः ।
श्रान्ता भवेयुरन्तस्तले भृशं तापभाजश्च ॥ ६२

नानाविधप्रयत्नैरप्राप्तस्वीयगतिविलासास्ते ।
क्षुत्क्षामाश्च तृषार्ता विगलितधैर्याश्च विपिनभागेषु ॥ ६३

वृक्षाणां च समन्तान्मण्डलरीत्या स्थितिं प्राप्ताः ।
ते वनवीरा नृपतेर्भटाश्च करिमार्गरक्षणोद्युक्ताः ॥ ६४

कुर्युर्निरोधमाशु द्विपगमने दारुखण्डविक्षेपैः ।
कण्टकपुञ्जप्रसरणरीत्या भीकरमहावेगाः ॥ ६५

ते तु भ्रमन्ति करिणः श्रान्तात्मानो गलितधैर्याः ।
प्रथमदिने वा दिवसे द्वितीयके स्वात्मरक्षणोद्युक्ताः ॥ ६६

मृदुवाक्याभिमुखास्ते प्राप्नुयुरेषां वशं करिणः ।
वीराणां च भटानां मुख्यं तद्रक्षणं प्रोक्तम् ॥ ६७

भयदोक्तिर्न हि भीते युक्ता शास्त्रेषु निर्दिष्टा ।
क्रुद्धानां मूर्खाणां करिणां तर्जनमिहादिष्टम् ॥ ६८

अथवाङ्कुशप्रयोगाद्दण्डनमपि शीघ्रफलदमादिष्टम् ।
अत एव बुद्धिमन्तो नृपतिभटा युक्तिसंपन्नाः ॥ ६९

क्रोधस्य शान्तिरादरवाक्याह्वानप्रहृष्टवीक्षणतः ।
व्यक्तं दृश्या लोके वीराणां कुञ्जराणां च ॥ ७०

परितो गजांस्तु वीराः क्रमेण तन्निकटमादरतः ।
संप्राप्य गलितकोपान् तानाकलयेयुरमितवाग्दानैः ॥ ७१

शपथैश्च तर्जनैश्च द्विपा यथा हर्षभाजस्ते ।
स्वीयं प्रशान्तभावं कलयन्ति बहिः स्फुटं विपिने ॥ ७२

वीराणां प्रथमोद्यमदर्शनतः कुञ्जराः केचित् ।
शान्ता भवेयुरेते सत्कुलजा माननीयाश्च ॥ ७३

मध्यमकुलजाः करिणो मानुषगन्धासहिष्णवो यान्ति ।
क्रोधहता बहुदूरं भयकम्पनमूर्च्छनाजुष्टाः ॥ ७४

धावन्ति द्रुतगतयो भ्रमन्ति चैते तत इतश्च ।
अप्राप्तबहिर्गमनद्वारास्ते निन्दितात्मानः ॥ ७५

अश्रुकणपूर्णनयनाः क्रमेण शान्ताश्च ते दिनेषु वने ।
नृपतिभटाज्ञापालनपरा भवन्त्यादरात् क्रमशः ॥ ७६

सत्कुलगजवृत्तिमपि प्रदर्शयन्त्यादरात् क्रमशः ।
एते मध्यमकुलजा निर्दिष्टाः सुलभसाध्याश्च ॥ ७७

अधमकुलजनिमवाप्य द्विपास्तु केचिद् वनस्थले दुष्टाः ।
दुर्गुणपुञ्जितचित्ता बन्धनरचनां निरीक्ष्य समयेषु ॥ ७८

जनयन्ति भीतिमचिराद् वीराणामपि भटानां च ।
निजशुण्डाताडनतो धावनतस्तर्जनाद्यैश्च ॥ ७९

कल्पयन्ति जीवहानिं क्रुद्धास्ते वन्यवारणा ह्यर्वाक् ।
अर्दन्ति क्रन्दन्ति ध्वनन्ति संचूर्णयन्ति माद्यन्ति ॥ ८०

भिन्दन्ति मानवानां देहांस्ते क्रोधशान्त्यर्थम् ।
छिन्दन्ति सकलबन्धं स्वेच्छासंचारमिच्छन्तः ॥ ८१

एवं विविधा हिंसास्तन्यन्ते बन्धरचनायाम् ।
दृप्तैस्तैर्द्विरदानां गणैर्वने यौवनोन्मत्तैः ॥ ८२

तेभ्यो दुष्टगजेभ्यो दद्युर्भयमञ्जसा वीराः ।
पटहध्वनिहुंकारैस्तर्जनसृणिपाशदण्डनैर्विपिने ॥ ८३

पञ्चषदिनपर्यन्तं केचिद् दशदिवसगलनपर्यन्तम् ।
नैव त्यजन्ति करिणो निजमौर्ख्यं बन्धनतलस्थाः ॥ ८४

बन्धे तु निराहारांस्तान् कृत्वा योधवर्यास्तु ।
शान्तांश्च गलितदुर्गुणपुञ्जान् स्वीकुर्युरादरात् काले ॥ ८५

तीक्ष्णप्रहारयोगाद्दण्ड्यास्ते दुष्टवारणा बन्धे ।
निजयूथानपि हन्युस्ते काले क्रोधमूर्छितात्मानः ॥ ८६

प्रायो बन्धतलस्थाः शान्तात्मानो भवेयुरेव वने ।
गजपाला बध्नन्ति स्वजीवरक्षाधुरं क्रमशः ॥ ८७

अत एव सत्यवाचः प्राणिप्रेम्णा च बन्धिता बन्धे ।
गजपालास्तद्रक्षां कुर्युर्युक्त्या प्रयोगवेत्तारः ॥ ८८

कोमलपल्लवशाखापुण्ड्रेक्षुकघासससल्लकीदानैः ।
शश्वद् विश्वासकलां कलयेयुर्द्विरदरक्षकाः काले ॥ ८९

क्रमशस्तन्निकटगताः सृणिदर्शनभीतिदाश्च ते वीराः ।
सलिलप्रदानयोगादपि शान्तान् कारयेयुरेवं तान् ॥ ९०

सान्त्ववचनेन करिणो भक्ष्यद्रव्यप्रदानेन ।
प्रीतिं बध्नन्त्यचिराद् गजपालेष्वादरग्रस्ताः ॥ ९१

मानुषवीक्षणवशतो भीतास्ते वारणा बन्धे ।
स्वं हीनबलं मत्वा तद्वशगा एव जायन्ते ॥ ९२

ते तु द्विपा वहन्ति स्वमस्तके द्विरदपालांस्तान् ।
कर्णे सृणिप्रयोगं पादेष्वपि शृङ्खलाबन्धम् ॥ ९३

एवं ते वनकरिणः सुलभग्राह्या भवन्ति बन्धतले ।
तान् सर्वानपि शान्तान् वत्सान् करिणीश्च ते वीराः ॥ ९४

कल्येयुरेकमार्गं करिणां निर्गमनकार्यार्थम् ।
हन्त तथापि सुरक्षा कल्नीया कार्यसिद्धये विपिने ॥ ९५

केचित् कपटात्मानो गजा वने वीक्ष्य समयमुचितं तु ।
धावन्त्यचिरात् काले त्रुटितनिजशृङ्खलाबन्धाः ॥ ९६

दृढमत एव सुरक्षा कल्नीया शास्त्रनिर्दिष्टा ।
वीरभटैर्द्विरदानां सर्वेषां ग्रहणसिद्धये बन्धे ॥ ९७

प्रायो वशाश्च पोताः शान्तात्मानो भृशं भीताः ।
सुलभग्रहणाः काले भवन्ति बन्धप्रदर्शनाद् विपिने ॥ ९८

सृणिदर्शनेन काले हुंकारश्रवणतो मनुष्याणाम् ।
काहलपटहध्वनिना ताडितहृदयास्त्विभा विपिने ॥ ९९

गच्छन्त्यनुपदसरणिं गजपालानां वनान्नगरम् ।
पार्श्वपरिक्लप्तरक्षाविजयश्रीवर्धकाः काले ॥ १००

वृक्षान्तस्तलबन्धप्रकल्पनाद् वृक्षबन्धमिममाहुः ।
यस्मिन् सुलभग्रहणा वनकरिणः पञ्चषदिनेषु ॥ १०१

अथ रज्जुबन्धलक्षणमिहोच्यते कार्यसिद्ध्यर्थम् ।
दृढतररज्जुवितत्या विदन्ति कवयस्तु रज्जुबन्धमिमम् ॥ १०२

दृढशृङ्खलाप्रयोगाद् विपिनतले करिकुलग्रहणहेतोः ।
बन्धं तु शृङ्खलाख्यं वदन्ति तमिमं प्रयोगज्ञाः ॥ १०३

शकुनिग्रहणाय वने शबराः पाशप्रसारणोद्युक्ताः ।
मान्ति स्थलं यथा ते गजपाला नृपतियोधाश्च ॥ १०४

वनभुवि चिराय करिणां संचारस्थानमुद्दिश्य ।
कपटालवालरचनां कुर्युः सस्यादिशोभितां क्रमशः ॥ १०५

प्राच्यादिषु दिक्कोणेष्वस्य स्थानस्य मध्यमे भागे ।
स्वेच्छाप्रकारवशतः दशाधिकेष्वपि च भूमिभागेषु ॥ १०६

इष्टकरचितान् स्तम्भान् प्रकल्पयेयुर्लतावितानाढ्यान् ।
अथवा वने शिलाभिः सुलभग्रहणाभिरेव गजपालाः ॥ १०७

स्तम्भान् प्रकल्पयेयुः कदलीपुण्ड्रेक्षुसंवृततलांस्तान् ।
स्तम्भेषु तेषु काले संयोज्यः शृङ्खलाबन्धः ॥ १०८

दृढतररज्जूनामपि योगः कल्पनीय आदिष्टः ।
कदलीसस्यादिभिरपि रज्जुच्छादनमिहाकलितम् ॥ १०९

तत्रालवालभागे कृत्रिमरचने च कर्दमैर्युक्ते ।
सल्लककदलीघासप्रच्छादनभाजि कालयोगेन ॥ ११०

रक्षागणे च दूरस्थानस्थे सति तदा तु निःशङ्कम् ।
ते भूमिभागमारान्निरीक्ष्य विपिनोदरे द्विरदाः ॥ १११

सस्यादिभक्षणाशा धावन्ति द्रुतपदाः काले ।
तत्र यतन्ते निजकरविसरणयोगादिना मुदिताः ॥ ११२

द्रुतगतिसंधावनतो यदा पदन्यास आद्रियते ।
तस्मिन्नावालतले कर्दमजटिले पतन्ति वनकरिणः ॥ ११३

हन्त हठादचिरात्ते क्लिन्नपदाः कर्दमतलेषु ।
अप्राप्य गमनशक्तिं ताम्यन्ति यदा वने क्रुद्धाः ॥ ११४

लम्बन्ते रोदिन्ति च घर्षन्ति च दुःखपीडिता झटिति ।
तत्समयमाशु दूरान्निरीक्ष्य वीरास्तु धैर्यसंपन्नाः ॥ ११५

गूढस्थानात् सहसा बहिरागत्याशु शृङ्खलायोगम् ।
गलितग्रन्थिं कुर्युस्तम्भाग्रतलात्तु पूर्वोक्तात् ॥ ११६

सुलभग्रन्थियुतास्ता हठात् पतन्तीह शृङ्खला स्तम्भात् ।
वनकरिणामपि पादेष्वपि कण्ठेषु क्षणाद् बन्धम् ॥ ११७

विधिना तेन हतास्ते हठाज्झटित्याशु शृङ्खलाबन्धात् ।
कुण्ठितचित्ताः करिणस्ताम्यन्ति च हन्त मूर्च्छन्ति ॥ ११८

गमने शक्तिविहीनास्ते वनकरिणस्तु शृङ्खलाबद्धाः ।
संत्यक्तकोपशाठ्याः सुलभग्राह्या भवन्ति चावाले ॥ ११९

हन्त तदा गजपालास्तन्निकटं प्राप्य मृदुलवाक्यानाम् ।
योगाच्छपथाच्च सृणेः प्रदर्शनादपि च युक्त्या च ॥ १२०

कालोचिताभिरेवं विविधाभिर्निजमतिभिरालोच्य ।
बन्धनकार्यं कल्प्यं कल्पयेयुर्वनकरिग्रहणे ॥ १२१

धीमन्तो गजपाला गजमुखसंवीक्षणेन तद्भावम् ।
अपि कर्णतालचालनवशाच्च शुण्डाप्रचालनतः ॥ १२२

जानीयुर्बन्धतले शुद्धं वाशुद्धमेवं वा ।
तदनुगुणकार्यजालं प्रयोजयेयुः प्रयोगज्ञाः ॥ १२३

करिणो बलसंपन्ना अपि दर्पोद्रिक्तचित्ताश्च ।
मूर्खाश्च शठा अपि ते पङ्कविलग्नस्वपादाश्च ॥ १२४

प्रायेण लुप्तधैर्या गलितबलाः शान्तकोपाश्च ।
मानुषवशमापन्ना भासन्ते परगजैस्तुल्याः ॥ १२५

शान्तिं नीताः शिक्षायोगादपि ते तु नगरवासाच्च ।
कर्णे सृणिधारणतो नृपकार्याचरणलोलुपा मिलिताः ॥ १२६

एकैकशश्च तत्तत् कार्यानुगुणं हि साधयन्त्यचिरात् ।
इति रज्जुबन्धकल्पे करिणां ग्रहणं समादिष्टम् ॥ १२७

इममालवालबन्धं पङ्कं बन्धं च मेनिरे कवयः ।
प्रतिवनमस्मिन् बन्धे गृह्णीयुर्वैचयजान् सुगुणान् ॥ १२८

शिक्षायामपि दुर्गुणपुञ्जास्त्याज्या वने करिणः ।
कोपि न लाभस्तैरिह निजयूथक्षोभणादीनि [दन्यः] ॥ १२९

अत एव ते तु दण्ड्या वर्ज्याश्च वने भृशं नीचाः ।
अधमकुलवृद्धिहान्यै न हि संरक्ष्या द्विपा हि शालासु ॥ १३०

अथ वारिबन्धलक्षणमिहोच्यते कार्यसिद्ध्यर्थम् ।
करिणां शताधिकानां बन्धनमस्मिन् हि सिद्धिदं प्रोक्तम् ॥ १३१

द्विशतं वा त्रिशतं वा करिणां यत्र स्थलेषु संदृश्यम् ।
तत्र स्थाप्यो विपिने वीरभटैः सलिलबन्धोऽयम् ॥ १३२

एकेन वत्सरेण द्विवत्सरेणाथवा क्वचिद् विपिने ।
सलिलाख्योऽयं बन्धो निर्माप्यः शास्त्रमार्गेण ॥ १३३

तेनैव सिद्धिरतुला निर्दिष्टा भूपतिग्राह्या ।
गजबाहुल्ये देशे तमिमं निर्मापयेन्नृपतिः ॥ १३४

एकेन योजनेन प्रमितां वनभूमिमासाद्य ।
अथवा द्वियोजनां तां त्रियोजनां वासमस्थलां वीरैः ॥ १३५

व्याधैर्वनचरवीरैर्ज्ञात्वा युक्तां समीकृत्य ।
तां भूमिं परितस्तु प्रकल्पयेद् दुर्गपरिखान्तम् ॥ १३६

परिखा विपुला च दृढा चागाधा सलिलसंपूर्णा ।
संरक्षणभित्तियुता चाभेद्या हस्तियुद्धेषु ॥ १३७

एवं सुदृढां परिधामलङ्घनीयप्रकल्पनैर्निबिडाम् ।
एकं द्वारस्थानं समुचितभूमौ हि निर्दिशेन्मतिमान् ॥ १३८

द्विरदागमनार्हं तद् द्वारतले स्थापयेद् भटैः क्रमशः ।
तद्द्वारपार्श्वयोरिह कदलीघासादिवर्धनं चोक्तम् ॥ १३९

इक्षुप्रवृद्धिरथवा सल्लकसप्तच्छदादितरुवृद्धिः ।
गजमोहनार्थमत्र द्वारतले कल्पनीया हि ॥ १४०

अन्तःस्थले विशाले परिखायाः सस्यवृद्धिमाकलयेत् ।
इक्षुवनं कदलीवनमथ नानातरुसमूहं च ॥ १४१

रक्षेयुर्वीरभटास्तानि गजप्रियकराण्यारात् ।
विश्वासाय गजानां मासक्रमतस्तु दुर्गमध्यतले ॥ १४२

अपि च बहिः परिखायाः किंचिद्दूरे नृपस्य वीरभटाः ।
वृक्षस्कन्धनिलीनाः प्रतीक्षयेयुर्गजागमनम् ॥ १४३

तत्रैव क्वचन तले दूरे रक्ष्या हि शृङ्खलापङ्क्तिः ।
पाशसृणिरज्जुकुन्तप्रनेत्रखड्गावलिस्तथा वीरैः ॥ १४४

करदण्डं मुखदण्डं व्यजनं चामरमुरुकान्तन् ।
ढक्काकाहलभेरीपटहावलिमर्दलश्रोणिन् ॥ १४५

रक्षेन्मतिमान्नृपतिर्वनकरिवृन्दग्रहाय विपिनतले ।
वीरभटाहारबहुद्रव्याण्यपि चिरनिवासाय ॥ १४६

शिक्षितकरिणां विंशतिरथवा पञ्चाशदधिका वा ।
बलपूर्णानां मृगयारसिकानामपि पुराद् विपिने ॥ १४७

दुर्गद्वारस्यारात् संरक्ष्या सायुधा सभटा ।
वीरभटैर्वन्यकरिप्रलोभनार्थं हि बन्धेऽस्मिन् ॥ १४८

एवं हि पूर्वरचनां कृत्वा कालेन मासतो वापि ।
निःशङ्कं तद्विपिनं रक्षेयुर्गजविमोहाय ॥ १४९

एकस्मिन्नथ समये वन्यगजा वृन्दशो मिलिताः ।
स्वेच्छाविहारलाभान्मुदिता गच्छन्ति निर्भयाः काले ॥ १५०

दुर्गद्वारसमीपे कदलीपुण्ड्रेक्षुसल्लकीप्रमुखान् ।
भक्षितुमाशानुन्ना वनकरिणो मोहितात्मानः ॥ १५१

भुक्त्वा यथेष्टमेते द्वारस्थानथ च बहुलाशाः ।
दुर्गान्तःस्थानपि च ग्रसितुं कलितप्रयत्नाश्च ॥ १५२

परिखान्तःस्थलमपि ते सहसा प्रविशन्ति भक्ष्याशाः ।
गर्जन्ति च खेलन्ति क्षणमथ घर्षन्ति मदवशात् करिणः ॥ १५३

घूर्णन्ति च जिघ्रन्ति क्षणमेते निजवशासमीपस्थाः ।
चुम्बन्ति मुदितचित्ता ध्वनन्ति धावन्ति नृत्यन्ति ॥ १५४

खादन्ति सलिलमन्ये पिबन्ति माद्यन्ति मज्जन्ति ।
एवं बहुविधलीलासक्ता वन्यद्विपा मत्ताः ॥ १५५

अविदितकृत्रिमकार्या वीरभटानामिमे गजा विपिने ।
निःशङ्कं तद्दुर्गं मत्वा खेलन्ति सुचिरमादरतः ॥ १५६

तान् दृष्ट्वा वृक्षाग्रस्थितिभाजो व्याधभटवीराः ।
लम्बीरन् द्वारतलं दृढतरशाखावलीभिश्च ॥ १५७

दृढशृङ्खलवलीभिः शिक्षितनिजहस्तिभिः काले ।
सायुधवीरभटाल्या तद् द्वारं रक्ष्यमादिष्टम् ॥ १५८

तदनु हठाज्झटिति भटाः काहलशङ्खादिवाद्यनिनदैस्ते ।
कर्णान्तुदपटहध्वनिभिः करिणां तदा दुर्गे ॥ १५९

हाहाकारैर्हुंकृतिदानैरपि वन्यवारणान् त्रस्तान् ।
कुर्युः सहसा धीराः क्रुद्धान् व्याकुलितचित्तांश्च ॥ १६०

अप्राप्तबहिर्गमना भ्रमन्ति केचिद् वनद्विपाः काले ।
भीत्या शोचन्त्यन्ये विदन्ति निजकालवैपरीत्यं च ॥ १६१

आर्तरवग्रस्तास्ते क्रन्दन्ति परे तु वारणा दुर्गे ।
अपि च यतन्ते गन्तुं बहिरेते क्रोधताडिता निभृतम् ॥ १६२

श्वासान् मुञ्चन्त्यचिरान्मूर्छन्ति च केचिदात्तभयभाराः ।
मानुषदर्शनभीताः क्रुद्धास्तान् हन्युरपि चान्ये ॥ १६३

क्रोधात् पतन्ति भूमौ तरुशाखास्ताडयन्त्यन्ये ।
अपि चूर्णयन्ति दीना स्वमस्तकानपि कराग्रं च ॥ १६४

भुजगा इव संक्रुद्धाः फूत्कारान् भीकरानन्ये ।
कल्यन्ति दुर्गभूमौ दहन्ति ते विपिनलक्ष्मीं ताम् ॥ १६५

इति बहुविधसंक्षोभं करिणां दूरान्निरीक्ष्य वीरभटाः ।
दुर्गान्तःस्थलभाजः क्रमेण ते सायुधाः काले ॥ १६६

श्रान्तान् भीतान् क्रुद्धान् क्षुद्बाधाकर्शितांश्च वन्यगजान् ।
मृदुभाषणशपथाद्यैः सुमनस्कान् कुर्युरादरतः ॥ १६७

दृप्तानां क्रुद्धानां मूर्खाणामपि च वन्यकरिणां ते ।
करपादमस्तकादिषु कुर्युः करिणीभिरेव बत बन्धम् ॥ १६८

रज्जूनां बन्धनमथ वनकरिणां शृङ्खलाबन्धम् ।
काले ते कलयेयुः स्वाज्ञापरिपालकांश्चापि ॥ १६९

कुन्ताङ्कुशसृणिदण्डप्रहारकटदर्शनात् काले ।
वनकरिणः शान्तास्ते मनुष्यवशगा भवन्त्यचिरात् ॥ १७०

पूर्वोक्तेन विधानेनात्रपि च सलिलबन्धे ते ।
युक्त्या हि गजग्रहणप्रकारसिद्धिं लभन्ति शुभहेतोः ॥ १७१

एवं तु वारिबन्धप्रकारकुशला नृपालवीरभटाः ।
शक्नुयुरानेतुं तान् शताधिकान् वन्यहस्तिनः काले ॥ १७२

उत्तमगुणसम्पन्नान् कलभान् करिणीश्च शावकान् काले ।
गृह्णीयूरक्षेयुर्युक्त्या गजसिद्धये लोके ॥ १७३

अनुगतबन्धस्यापि प्रयोगविद् भूपतिश्रेष्ठः ।
लभते ह्यतुलां सिद्धिं सहसा हस्तिग्रहणकाले ॥ १७४

अतिविपुले विपिनतले मनोज्ञतरुषण्डमण्डिते करिणः ।
माद्यन्ति यौवनाङ्कितततनवस्ते कामवेगसंनुन्नाः ॥ १७५

एतान् कलभानुत्तमगुणपूर्णान् कानने वीराः ।
स्ववशीकर्तुं कलितप्रयत्नभाराश्चिरं सुधियः ॥ १७६

स्ववशस्थाः करिणीरथ रूपवतीर्यौवनोज्वलाङ्गीस्ते ।
आनीय विपिनभागे विंशतिगजमोहनार्थाय ॥ १७७

पञ्चषवशास्तु काले मस्तककलितासनैश्च गजपालैः ।
संनुन्ना विपिनतलं विशन्ति मदहस्तिमोहार्थम् ॥ १७८

यत्र मदमीलिताक्षा मदधाराक्लिन्नगन्धाश्च ।
करिणश्चरन्ति विपिने ह्यमेयकामप्रणुन्नास्ते ॥ १७९

स्थानं तन्नीतास्ताः करिणीः संवीक्ष्य पूर्णमदमत्ताः ।
कामप्रणुन्नहृदयाः सहसा धावन्ति खेलन्ति ॥ १८०

ताभिः सहवासमथो वाञ्छन्त्यचिराच्च चुम्बन्ति ।
स्थूलदृढमेढ्रदण्डास्तत्संभोगाभिलाषेण ॥ १८१

नन्दन्ति ध्यायन्ति क्षणमथ शुण्डाप्रसारेण ।
स्पर्शसुखेन च तुष्टाः करिणीनिकटे हि मोदन्ते ॥ १८२

तत्समये नृपतिभटाः करिणीकरदत्तशृङ्खलाभिस्ते ।
मदगजबन्धं कुर्युः करमस्तकपादभागेषु ॥ १८३

अथ कामपरवशास्ते वनकरिणो नैव जानन्ति ।
करिणीकलितं बन्धं निजकरपादादिषु प्रथमम् ॥ १८४

तासु करिणीषु दूरं नीतास्वथ हस्तिपालमुखैः ।
युक्त्या मन्दं पुंगजमोहार्थं विपिनभागेषु ॥ १८५

स्वस्थितिविज्ञानमथो संप्राप्याशु द्विपा दीनाः ।
ताम्यन्ति च दुःखार्ता निजविधिबलमात्रचिन्तनाः काले ॥ १८६

मुग्धदशामापन्नाः प्रायस्ते वनगजाः शान्ताः ।
मानुषवशगाः सहसा भवेयुरेते वशायोगात् ॥ १८७

पूर्ववदेव ग्रहणं चैषां युक्तं प्रयोगज्ञैः ।
सान्त्वशपथादिवाक्यैस्तर्जनहुंकारभाषणनियोगात् ॥ १८८

अङ्कुशपट्टिककुन्तप्रयोगतश्चापि युक्तियोगज्ञाः ।
स्वाज्ञाप्रकारकार्यास्तान् कुर्युस्तत्कुलं ज्ञात्वा ॥ १८९

उत्तमकुलजनितानां केषांचिद्धस्तिनां ग्रहणम् ।
यौवनकालेऽपि भृशं सुकरं निर्दिष्टमाशुफलदं हि ॥ १९०

शिक्षितकरिणीयोगादथवा मृदुभाषणादिना करिणः ।
संपूर्णयौवनाढ्या अपि गजपालाज्ञया बद्धाः ॥ १९१

करजङ्घाप्रसरणतो गजपालानां स्वमस्तकाक्रान्तिम् ।
हन्त सहन्ते काले संत्यक्तस्वीयदुर्गुणाः करिणः ॥ १९२

निजमस्तकसंधारितगजपालाः शान्तचित्तास्ते ।
जितकामकोपवेगाः कर्णधृताङ्कुशनियोगज्ञाः ॥ १९३

आज्ञाकरा भवन्ति प्रायः सुलभग्रहाः करिणः ।
उत्तमकुलजाः शीघ्रं फलप्रदाश्चापि भूभृतां काले ॥ १९४

मध्यमकुलजाः करिणो दण्ड्याः कालानुरूपाश्च ।
युक्तिभयदानयोगात् स्वीकुर्युस्तानपि च शान्तान् ॥ १९५

यौवनकाले मत्तद्विपसंग्रहणं वशायोगात् ।
सुलभरचनं च शीघ्रं फलदं शास्त्रेषु निर्दिष्टम् ॥ १९६

एवं करिणीबन्धं रचयेद् धीमान् वनस्थले नृपतिः ।
उत्तमगजरक्षणमपि कलयेत् काले स्वकीयवीरभटैः ॥ १९७

प्रायो वाचा हीना वनचरकरिणो भवन्ति शान्तास्ते ।
भक्ष्यप्रदानहुंकृतिभर्त्सनताडनकलायोगात् ॥ १९८

प्रतिदिनशिक्षाभ्यासान्नितरां शान्ताश्च हृष्टास्ते ।
तिष्ठन्त्याज्ञासु भृशं सत्ये धर्मे प्रतिष्ठिताः करिणः ॥ १९९

हा हन्त वनगजानां पूर्णबलानां मदोद्धतानां हि ।
गजपालाज्ञाकरणं सर्वहितत्वं च शान्तत्वम् ॥ २००

विधिनिर्मितानि चैतान्युर्व्यां शास्त्रप्रयोगज्ञाः ।
स्मारं स्मारं बहुधा नन्दन्ति प्रतिदिशं काले ॥ २०१

एवं युक्त्या करिणीबन्धे प्राप्तान् वनद्विपान् नृपतिः ।
रक्षेन्निजगजशालां नीत्वा काले प्रयोगज्ञः ॥ २०२

एवं पञ्चविधेष्विह बन्धेषु द्विपसमूहसंग्रहणम् ।
आदिष्टं सुलभफलं प्रयोगविद्भिः प्रयोज्यं हि ॥ २०३

एकैकशश्च विपिनद्विपसंग्रहणं च कल्प्यमादिष्टम् ।
काननतले विशाले गजबाहुल्यप्रचारसंकलिते ॥ २०४

लघुगर्तबन्धयोगान्निम्नावटबन्धयोगाच्च ।
तत् कलनीयमिहोक्तं प्रयोगविद्भिर्नृपतिवीरैः ॥ २०५

यस्मिन् स्थले द्विपानां संचारो बहुल आदिष्टः ।
तन्निकटतले नृपतिर्बन्धमिमं स्थापयेद् युक्त्या ॥ २०६

लघुगर्तबन्धकोऽयं मासक्रमतश्च वत्सरक्रमतः ।
साध्य इति शास्त्रमार्गे निर्दिष्टः कार्यतो जगति ॥ २०७

निम्नाख्यगर्तमपि चारण्यतले चैवमेव साध्यं हि ।
करिबन्धकार्यकुशला वदन्ति सर्वत्र भूवलये ॥ २०८

निर्दिष्टे भूवलये दशावटान् वा क्वचित्तदधिकं वा ।
पञ्चाशद्गर्तं वा स्वेच्छाक्रमतः प्रकल्पयेयुस्ते ॥ २०९

एकगजपतनयोग्यं लघुगर्तं कल्पयेद् विपिने ।
एवं दशगर्तान् वा पञ्चाशद्गर्तकल्पनं विपिने ॥ २१०

दशहस्तविशालं तं त्रिंशत्करदीर्घमानितं गर्तम् ।
हस्तत्रयनिम्नतलं प्रकल्पयेत् समतलं चाधः ॥ २११

निम्नास्यगर्तबन्धे षट्करनिम्नं प्रकल्पयेद् धीमान् ।
एवं बहु गर्ततलं रचयेद् वनगजनिपातार्हम् ॥ २१२

लघुनिम्नावटबन्धं मिलितं वा कल्पयेद् विपिने ।
अथवा पृथक् प्रकल्प्यो लघुबन्धो निम्नबन्धश्च ॥ २१३

अवटाद् बहुदूरतलं तनुमृत्संघं भटा नीत्वा ।
पाषाणास्थिविहीनं जलहीनं सैकतैः पूर्यम् ॥ २१४

अतिशुद्धमेव गर्तं प्रकल्पयेद् वनतले तथा वीरैः ।
पतनसमये गजानां यथा न बाधा भवेद् व्रणादिश्च ॥ २१५

युक्त्या गर्तं लघुमपि निम्नं कलयेत् सुकोमलतलं च ।
पतनसमये द्विपानां तेनैव हि रक्षणं भवति ॥ २१६

गर्तस्योपरितलमथ गजमोहार्थं प्रयोगविन्नृपतिः ।
लघुतरवेणुत्रिपुटीप्रसारतश्छादयेत् पर्णैः ॥ २१७

पर्णानां पत्राणां प्रसारयोगाच्च वेणुदण्डानाम् ।
गर्तस्योपरितलमथ संछादितमाशु कृत्वा ते ॥ २१८

तदुपरि मृदुलमृदामपि पूरणमथ कल्प्यमादिष्टम् ।
सस्येक्षुकदलिकानां खदिराणां वर्धनार्हतलम् ॥ २१९

तदनु तदा वीरभटा गर्तस्योपरितलं मृदापूर्य ।
घासेक्षुकदलिकानां सस्यानामपि च संवृद्धिम् ॥ २२०

कलयेयुर्वनकरिणां मोहार्थं मासकालेन ।
रक्षेयुरपि च काले तान् सस्यादीन् क्रमेण ते वीराः ॥ २२१

एवं प्रतिगर्ततलं रचना कल्प्या विमोहार्थम् ।
अवटानां मध्यतले प्रान्ततलेष्वपि तथा युक्त्या ॥ २२२

अथ नारिकेलवृक्षानपि खदिरान् सप्तपर्णतरुवृन्दम् ।
रक्षेयुर्वारिकणप्रसेचनादर्कवातमृगसंघात् ॥ २२३

करिणां विमोहनार्थं गजप्रियाणां तरूणां च ।
अभिवृद्धिः प्रान्ततले सुलभग्रहणाय निर्देश्या ॥ २२४

दूरतलस्थितिभाजां वृक्षाणां विपुलशाखासु ।
लीनैर्वनचरवीरैः करिणामागमनवेला च ॥ २२५

मासक्रमतो लक्ष्या जातु स्वेच्छागतिक्रमाद् विपिने ।
आगच्छेयुः करिणस्तत्रत्यद्रव्यभक्षणायारात् ॥ २२६

गर्तस्योपरिभागे पादन्यासो यदा द्विपैः क्रियते ।
झटिति हठात्ते पतिता भवेयुरथ गर्तनिम्नभूमितले ॥ २२७

वेणूनां त्रुटनमथो गर्तस्योपरितले भवति ।
गजपादन्यासवशात्तथा गजानां च पतनमादिष्टम् ॥ २२८

एवं प्रतिगर्ततलं गजपतनं शास्त्रनिर्दिष्टम् ।
प्रत्यक्षं पश्यन्ति व्याधा वीराश्च भूमितले ॥ २२९

स्वेच्छाभक्षणकाले हठात्तु पतनं द्विपेन्द्राणाम् ।
गर्ततले तेषामथ शोकक्रोधादये च निर्दिष्टम् ॥ २३०

पतनसमयेषु गर्ते सहसा ते वन्यवारणा भीताः ।
मूर्छन्ति केचिदारादन्ये गर्जन्ति तदनु घूर्णन्ति ॥ २३१

गर्ते पतनमवाप्य प्रायस्ते वनगजा भीत्या ।
ताडितहृदया क्रोधक्षोभं कल्यन्ति घर्षन्ति ॥ २३२

एवं गर्तस्याधः पतितानां वनगजानां तु ।
तेषां स्थूलतनूनां बहिरागमनं न सुलभमादिष्टम् ॥ २३३

एकद्वित्रिदिनावधि तृष्णाक्षुत्कर्शिताः करिणः ।
नानाविधां लभन्ते हिंसां ते गर्तभागेषु ॥ २३४

पूर्वोक्तेन विधानेनारादुपसृत्य नृपतिवीरभटाः ।
स्वीयाज्ञापरिपालनपरांश्च कुर्युर्वनद्विपान् काले ॥ २३५

सान्त्वशपथादिवाक्यैर्हुंकारैरपि च भर्त्सनतः ।
रज्जुबहुशृङ्खलानां पादादिषु बन्धनेन करिणस्तान् ॥ २३६

स्ववशस्थानपि कुर्युर्युक्त्या करिणीप्रयोगेन ।
लघुगर्ते निम्नावटभागे च प्रक्रिया तुल्या ॥ २३७

अथ पतितानवटतले दीनांश्च कृशान् दिनक्रमात् करिणः ।
क्षुत्तृष्णासंतप्तान् वीक्ष्य दयां कुर्युरादरतः ॥ २३८

मृदुमृत्तिकाप्रपूरणमथ कल्प्यं सैकतन्यासम् ।
वन्यद्विपा न मग्ना यथा भवेयुस्तथा गर्ते ॥ २३९

सैकतपूरणमुक्तं क्रमेण गजपालकैश्च वीरभटैः ।
युक्त्या बाधा न भवेद्यथा गजानां तथा कार्यम् ॥ २४०

एवं प्रतिगर्ततलं मृत्सैकतपूरणं समादिष्टम् ।
तेनावटतीरतले मिलन्ति दीना वनद्विपाः काले ॥ २४१

युक्त्या नरपतिवीरास्तदा वनद्विपकराङ्घ्रिजङ्घादौ ।
कलयेयुर्बन्धनमथ रज्जुवितानैश्च शृङ्खलाभिश्च ॥ २४२

गजकुलशीलानुगुणं दण्डं वा सान्त्ववाक्यं वा ।
शिक्षाक्रमं च काले मन्यन्ते बन्धवेत्तारः ॥ २४३

एवं संमिलितानां मस्तकधृतहस्तिपालानाम् ।
वन्यगजानां रक्षणमथ कल्प्यं रक्षकैः काले ॥ २४४

इति लघुगर्ते बन्धं निम्नं बन्धं च विपिनभागेषु ।
रचयित्वा नृपतिभटाः स्वीकुर्युस्तूत्तमान् करिणः ॥ २४५

लघुगर्ते स्वल्पमृदां प्रपूरणात् स्वल्पकालेन ।
उत्तरणं हि गजानां निर्दिष्टं कार्यकोविदैः काले ॥ २४६

निम्नावटे तु सुतरां बहुसैकतमृत्तिकादिपूरणतः ।
उत्तरणं चिरकल्प्यं वीरभटैरप्रमत्तैस्तु ॥ २४७

गजसहितावटपूरणकाले वीरैर्भटैश्च विपिनतले ।
कार्याणि सावधानैः कल्प्यानीह प्रदिष्टानि ॥ २४८

क्रोधभयदैन्यशान्तिर्यथा गजानां भवेद्गर्ते ।
वीरैस्तथा भटानां मृदा प्रपूरणमिहादिष्टम् ॥ २४९

पतनसमयेऽवटान्तः करिणां केषांचिदापदां बुद्ध्या ।
भिन्दन्ति मनांसि भृशं क्रोधाद् भीत्या च मोहेन ॥ २५०

न त्यजति चिरं तेषां मनस्तु भीतिर्हठाज्जाता ।
गजपालशपथवाक्यैरपि मृदुशिक्षाप्रयोगाद्यैः ॥ २५१

करिणस्ते चिरकालात् साध्यास्ते शास्त्रनिर्दिष्टाः ।
अत एव बन्धमेनं हीनं प्रवदन्ति सूरयः प्रायः ॥ २५२

अवटेषु पतनसमये किंचान्येषां द्विपानां तु ।
वपुषां क्षतमथवा तत्पादानां भङ्ग आदिष्टः ॥ २५३

मस्तकशुण्डाक्षतिरथ तेषां करिणां समादिष्टा ।
तादृशरीत्या तु हठात् पतने गर्ते विपन्महती ॥ २५४

यदि शावकाः पतेयुः प्रायस्ते त्यक्तजीवाश्च ।
अथवा क्षतेन भीत्या स्फुटितमनस्का भवन्ति कालेन ॥ २५५

पुनरपि न कदापि च ते विश्वासं मानुषे लोके ।
प्रथयन्ति कार्यकाले शिक्षाकालेऽथवा करिणः ॥ २५६

पतनमिहोत्तानतया गर्ते तेषां हि निर्दिष्टम् ।
अन्येषामयथायथपतनं शोकश्च दैन्यं च ॥ २५७

मृदुभाषणप्रयोगे हुंकारे भर्त्सने चैव ।
अङ्कुशताडनकालेष्वपि शिक्षाभ्यासकाले च ॥ २५८

केचिन्मूर्खाः करिणः स्वीयं शाठ्यं च दौःशील्यम् ।
नैव त्यजन्ति विविधैरपि गजपालाद्यु पायैश्च ॥ २५९

अधमाधमांश्च तानप्यधमानपि बुद्धिमान् गजपः ।
दूरं त्यजेदयोग्यास्ते कार्ये प्रायशो दृष्टः ॥ २६०

अत एव गर्तबन्धं न हि प्रशंसन्ति चोत्तमं विपिने ।
मध्यमबन्धमितीमं जानीयान्नृपवरः काले ॥ २६१

हन्त तथापि व्याधा वीराश्च भटाः प्रयोगज्ञाः ।
तमिमं बन्धं गर्तं रचयेयुरपायदूरगं काले ॥ २६२

सुमनस्कास्ते करिणः सुखशिक्षाः सुलभकार्याश्च ।
हन्त यथा राजन्ते तथा प्रयत्नादिकं कार्यम् ॥ २६३

एवमवटप्रयोगं व्रणभीतिविवर्जितं कृत्वा ।
रक्षेयुर्वीरभटाः करिणस्तान् कार्यसिद्ध्यर्थम् ॥ २६४

अथ चोदनाख्यबन्धं प्रकल्पयेद् विपिनभागेषु ।
बहुराष्ट्रतन्त्रवेदी करिणां ग्रहणप्रकाराय ॥ २६५

गजबाहुल्यं यत्र तु विपिनतले नित्यदृष्टमादिष्टम् ।
तस्य तु दूरे स्थाने प्रचोदनाबन्धमादिशेन्मतिमान् ॥ २६६

कुञ्जरगणप्रचारे विपिनतले व्याधनिर्दिष्टे ।
तमिमं बन्धं रचयेत् करिणां ग्रहणाय कालेन ॥ २६७

प्रायो वनकरिभिस्तैर्निजयूथवशासुतादिसहितैश्च ।
संचारो विपिनतले क्रियते स्वेच्छासमाकलितः ॥ २६८

मिलितास्ते वन्यगजाः क्रीडन्ति स्वीययूथपप्राप्तम् ।
मार्गं शयनस्थानं भजन्ति घूर्णन्ति तृप्यन्ति ॥ २६९

नन्दन्ति च नर्दन्ति ध्वनन्ति धावन्ति यच्छन्ति ।
जिघ्रन्ति चरन्ति चिरं पान्ति च पुष्यन्ति नृत्यन्ति ॥ २७०

प्रथयन्ति च रींकारं खेलनमथ नेत्रहर्षदं विविधम् ।
माद्यन्ति च भ्रमन्ति भ्राजन्ते यौवनोन्मत्ताः ॥ २७१

मज्जन्ति च सलिलेषु प्रायो मध्याह्नकालेषु ।
एवं बहुविधलीलाभाजस्ते वनगजा निभृतम् ॥ २७२

पञ्चषगजविभजनमथ दुःसाध्यं शास्त्रनिर्दिष्टम् ।
वीरभटैरपि दृष्टं विपिनतले बन्धकार्यज्ञैः ॥ २७३

अत एव चोदनाख्यं बन्धमिमं कल्पयेद्विपिने ।
कतिपयवनद्विपानां ग्रहणार्थं भूपतिः प्रयोगज्ञः ॥ २७४

संप्राप्तवन्यकुञ्जरशश्वत्संचारविपिनभूमितले ।
मासक्रमतः स्थाप्या महीरुहाणां हि पङ्क्तिरतिनिबिडा ॥ २७५

सर्वे ते वृक्षौघा गजप्रियाः शीघ्रफलदा हि ।
व्याधैर्वनचरवर्गैर्निर्दिष्टा मृदुलवल्लरीजुष्टाः ॥ २७६

तत्पार्श्वयोश्च पुरतः पृष्ठे च वनस्थले वीरैः ।
अन्तस्थले च काले निर्माप्या चालवालास्तैः ॥ २७७

हस्तैकमाननिम्नाः सकर्दमाः कृष्णमृत्तिकायुक्ताः ।
ताश्चालवालपाल्या नानारूपाः प्रकल्पनीया हि ॥ २७८

लघुफलकासंच्छन्नाः स्वल्पजलाः सस्यकदलिकायुक्ताः ।
गजचरणक्लिन्नार्थास्ता निर्माप्यास्तथा युक्त्या ॥ २७९

सस्यादिभक्षणाशासमागतानां वनद्विपानां हि ।
आजङ्घं चरणतलं कर्दमलग्नं भवेत् काले ॥ २८०

किंचालवालपालीच्छादनफलकावली भग्ना ।
करिणां पादन्यासाद्भवेत्तदा संलुटितभागा ॥ २८१

अत आलवालभागे सकर्दमे मग्नपादा हि ।
गन्तुमशक्तास्तत इत इह वनकरिणो भवेयुश्च ॥ २८२

प्रायो दीनाः क्रुद्धाः संप्राप्तमनोव्यथाः करिणः ।
गर्जन्ति च घूर्णन्ति क्षणसंप्राप्तापदाः काले ॥ २८३

रींकारं कुर्वन्ति क्षणमथ तान्यन्ति शोचन्ति ।
अत आलवालभागे क्लिन्नपदाः प्रायशः करिणः ॥ २८४

तस्मादेवं नानालवालरचनां विधाय नृपतिभटाः ।
दूरस्थवृक्षपाल्यां निगूढतनवो भवेयुरथ काले ॥ २८५

वनचरकरिणां स्वेच्छाविहारभाजां यदागमनम् ।
भवति तदा ते वीराः प्रचोदनाय प्रवृत्ताश्च ॥ २८६

कर्णारुन्तुदपटहध्वनिभिरथो विपिनभागेषु ।
झटिति हठात् संजातैः संभ्रान्तास्ते वनद्विपाः प्रायः ॥ २८७

गच्छन्ति च धावन्ति प्रकोपहृदयास्तदालवालतले ।
कर्दमसंलग्नपदा भवेयुरेते तदा विपिने ॥ २८८

प्रत्यालवालभागं कर्दमसंलग्नचरणानाम् ।
वनकरिणां सान्त्वमथ कार्यं गजपालकैः प्रोक्तम् ॥ २८९

एकद्वित्रिदिनावधि तृष्णाक्षुत्कर्शिताः केचित् ।
संत्यक्तक्रोधाद्या भवन्ति ते प्रायशः शान्ताः ॥ २९०

तस्मिन् समये वीरा गजपालाः सायुधाः सहसा ।
संप्राप्य तत्समीपं युक्तिज्ञाश्च प्रयोगज्ञाः ॥ २९१

पूर्वोक्तेन विधानेनारात्तेषां मृदूक्तिभिः शान्तिम् ।
कुर्युः स्वीयाज्ञापरिपालनलोला यथा भवेयुस्ते ॥ २९२

मृदुलशपथादिवाग्भिर्हुंकारैरपि च भर्त्सनतः ।
दृढरज्जुशृङ्खलानां बन्धनतश्चरणभागेषु ॥ २९३

नानाविधयुक्त्या तान् स्ववशस्थान् वारणान् कुर्युः ।
संत्यक्तदुर्गुणादीन् शान्तान् तान् वीक्ष्य कालेन ॥ २९४

तेषां च समुद्धरणं वनद्विपानामथालवालतलात् ।
कल्येयुर्मृदुसैकतपूरणतस्तत्र कालेन ॥ २९५

मृदुमृत्तिकाप्रपूरणमथवा कल्प्यं तदालवालतले ।
क्षतिरहितास्ते काले सुलभोत्तीर्णा भवेयुस्ते ॥ २९६

प्रत्यालवालमेवं तेषां प्रोक्तं समुद्धरणम् ।
शिक्षामृदुवाक्याद्यैस्ते साध्यास्तैः प्रयोगज्ञैः ॥ २९७

वन्येभप्रेरणतो बन्धमिमं प्रेरणाख्यं तम् ।
शास्त्रविदः कथयन्ति द्विपप्रयोगक्रमज्ञाश्च ॥ २९८

कर्दमयोगादिममिह कर्दमबन्धं वदन्ति सूरिवराः ।
अक्षततनवः करिणश्चाक्षुब्धास्ते भवन्ति बन्धोऽस्मिन् ॥ २९९

अत एवोत्तमबन्धं तमिमं कथयन्ति बन्धज्ञाः ।
गजपरिपालनदक्षा भूपालास्तमिममाद्रियन्ते च ॥ ३००

अथ वनबन्धं कलयेदुद्यानतले निजे भूपः ।
उत्तमगजसंग्रहणप्रयोगवेदी च तन्त्रज्ञः ॥ ३०१

उद्यानबन्धमेनं वदन्ति केचिद् बुधा भूमौ ।
यस्मान्नगरोद्याने वशानुगास्ता वनद्विपा बद्धाः ॥ ३०२

प्रतिपक्षं प्रतिमासं बन्धमिमं साधयन्ति वीरभटाः ।
प्रायः स एष साध्यः सुलभं निजनगरभूमितले ॥ ३०३

निजनगरोद्यानतले वनगजबन्धाय वीरभटैः ।
कालेन शिलास्तम्भाः सुदृढं स्थाप्याः सशृङ्खलायोगाः ॥ ३०४

दृढतररज्जुश्रेणीस्थापनमथ तत्र निर्दिष्टम् ।
वनगजसंग्रहणार्थं यानि द्रव्याणि कथितानि ॥ ३०५

तेषां स्थापनमत्रोद्यानतले द्विरदपालकैः कार्यम् ।
अथ शुभदिवसे प्रातर्वननलयात्रा समादेश्या ॥ ३०६

यौवनमण्डितवपुषां प्रबलबलानां वनस्थले यात्रा ।
पञ्चषकरिणीनामथ कलनीयं कार्यसिद्ध्यर्थम् ॥ ३०७

करिणीमस्तकभागस्थिताभ्तु ते द्विरदपालकाः काले ।
निन्युर्विपिनतलं ताः करिणीर्वनगजविमोहार्थम् ॥ ३०८

यौवनमदमत्तास्ते वनद्विपा विपिनभागेषु ।
करिणीविलासलीला निरीक्ष्य दूरात्तदा ललिताः ॥ ३०९

अतिवेगकाममोहग्रस्तास्ते वन्यवारणा मत्ताः ।
करिणीसमीपभाजश्चुम्बन्त्यतुलप्रहर्षेण ॥ ३१०

कामान्धास्ते करिणः खेलन्ति च तदनु जिघ्रन्ति ।
यच्छन्ति च त्वरन्ते ध्वनन्ति नन्दन्ति नृत्यन्ति ॥ ३११

कुतुकान्मिलन्ति शश्वत् प्रहृष्टशिश्नाः प्रमत्तास्ते ।
एवं नानाखेलनभाजस्तु वशानुगा विपिने ॥ ३१२

प्रसमीक्ष्य तांस्तु मत्तान् गजपालाः सावधानास्ते ।
निजनगराभिमुखास्ताः करिणीः काले प्रयोजयेयुर्हि ॥ ३१३

एकमपि योजनं वा द्वियोजनाध्वानमथवा ते ।
कामान्धा वनकरिणः करिणीपार्श्वानुगाः काले ॥ ३१४

करिणीनां तान्तानां गमनागमनेन विपिनभूमितले ।
विश्रान्तिस्थलमथवा मध्येमार्गं प्रकर्तव्यम् ॥ ३१५

तत्रैव मोहभाजामनुसरतां ता वशाः करिणान् ।
बन्धनमपि चादिष्टं गजपालैस्तैः प्रयोगज्ञैः ॥ ३१६

शिक्षितनिजकरिणीभिर्गजपालैः शृङ्खलायोगैः ।
कामान्धवन्यवारणचरणादौ बन्धनं कार्यम् ॥ ३१७

अतिकामपरवशास्ते वनकरिणो नैव जानन्ति ।
करिणीप्रयुक्तबन्धं निजकरपादादिषु प्रायः ॥ ३१८

समुचितसमयमुदीक्ष्य प्रसभं करिणी तु दूरतो नेया ।
गजपालैः शीर्षस्थैर्वन्येभविमोहनाय मध्यतले ॥ ३१९

अथवा निजनगरोद्यानतले तत्पृथक्क्रिया वीरैः ।
गजपालैः कलनीया कलभग्रहणादिसिद्ध्यर्थम् ॥ ३२०

कामान्धः स तु नागो निजपदसंप्राप्तशृङ्खलाबन्धः ।
वशया तया यदायं गजपालैः संपृथक्क्रियते ॥ ३२१

वीरास्तदैव तमिमं वनकरिणं बन्धयेयुरचिरात्ते ।
तर्जनभर्त्सनवशतो हुंकाराणां प्रयोगैश्च ॥ ३२२

सपदि प्रशान्तवाक्यैः संत्यक्तक्रोधमोहादीन् ।
स्वीयाज्ञापरिपालनपरांश्च तान् कुर्युरादरतः ॥ ३२३

युक्त्या ते नृपतिभटा तदा मदान्धद्विपप्रशान्त्यर्थम् ।
विविधोपायं कृत्वा निजगजशालां नयन्ति कालेन ॥ ३२४

सद्भक्षणदानेन प्रशान्तवाक्यप्रयोगेन ।
प्रायस्ते संहृष्टा भवन्ति कलभाः क्रियार्हाश्च ॥ ३२५

सुलभेन च संप्राप्ता मानुषवशमञ्जसा मदान्धास्ते ।
मध्यवयस्का यौवनपूर्णाङ्गास्ते त्वमूल्याश्च ॥ ३२६

एवं पक्षक्रमतो मासक्रमतश्च वनतलात् करिणाम् ।
आनयनमिहादिष्टं हन्त बहूनां प्रयोगज्ञैः ॥ ३२७

अस्मिन् वनगजबन्धे न क्षतिरथवा न पीडा च ।
नापि व्यथाप्रसक्तिर्बद्धानां वन्यनागानाम् ॥ ३२८

षोडशवयःप्रमाणा निपतन्ति गजा वशामोहे ।
विंशतिसमाश्च करिणस्त्वेवं त्रिंशद्वियस्काश्च ॥ ३२९

अत एव ते तु सर्वे करिणो यौवनसमुज्ज्वलाङ्गाश्च ।
कामवशात् सुखलभ्या भवन्ति भूमण्डले विपुले ॥ ३३०

एवं रीत्या चोत्तमगजसंपादनमिहादिष्टम् ।
श्लाघ्ये वनबन्धेऽस्मिन् प्रयोगकुशलैर्नृपस्य वीरभटैः ॥ ३३१

अथ दशमं गृहबन्धं प्रकल्पयेयुर्वने धीराः ।
वन्येभग्रहणाय प्रयोगकुशला नृपाज्ञया काले ॥ ३३२

पाञ्चालिकाख्यबन्धं तमिमं योगेन मेनिरे विबुधाः ।
यस्मादस्मिन् गजशिशुसमानपाञ्चालिकायोगः ॥ ३३३

शश्वद्गजसंचारे विपिनतले भूमिपैः प्रयोगज्ञैः ।
धीरैर्वीरैर्युक्त्या कालेन गृहावलिः स्थाप्या ॥ ३३४

वन्येभग्रहणकलासमर्थभटगणनिवासार्थम् ।
पञ्चषदशाधिकानां दृढसदनानां हि निर्माणम् ॥ ३३५

पञ्चषमासावधिकं व्याधभटप्राणरक्षणार्थाय ।
भक्ष्यद्रव्यैः पूर्णं शिक्षितकुञ्जरवरैश्च संयुक्तम् ॥ ३३६

स्वीयाः शिक्षितकरिणस्तादृशगृहचत्वरस्थाने ।
स्थाप्यास्ते संरक्ष्या दिने दिने घासदानेन ॥ ३३७

मज्जनभोजनशय्याप्रयोगतस्ते च रक्षणीया हि ।
गजशालायां करिणां यानि सुखादीनि लालनं ललितम् ॥ ३३८

सर्वाणि तानि चास्मिन् गृहबन्धे निवसतां करिणाम् ।
कल्प्यानि प्रतिदिवसं प्रयोगकुशलैर्भटैः काले ॥ ३३९

सृणिपाशशृङ्खलानां रज्जूनामपि च पालिं च ।
रक्षेयुस्ते काले काहलपटहादिकं क्रमशः ॥ ३४०

तेषु सदनेषु चैवं शिक्षितकरिणां च वीराणाम् ।
मासक्रमवासार्थं स्थाने विभजेच्च संरक्ष्यम् ॥ ३४१

तेषामथ सदनानां पुरतः पाञ्चालिकारूपाः ।
करिशावकास्तु बहवः स्थाप्या वनकरिसुतप्रलोभाय ॥ ३४२

कृत्रिमगजशिशुपङ्क्तिं परितो घासादिसस्यवृद्धिश्च ।
कालेन च कल्पनीया तथेक्षुखदिरादिपालनं कथितम् ॥ ३४३

एवं वनमुखभागे दूरतले वनशिशुप्रलोभाय ।
कृत्रिमकुञ्जरशावकसंरक्षणमथ समादिष्टम् ॥ ३४४

एवं मासक्रमतो गजवीरैः पालिते स्थाने ।
द्वित्रिवयस्काः प्रायो वनगजशिशवः क्वचिन्मिलिताः ॥ ३४५

दूराद्वनगृहशोभां तथा शिशूनां च सस्यवृद्धिं च ।
संवीक्ष्य लुलितचित्ता धावन्ति च कौतुकग्रस्ताः ॥ ३४६

तान् कृत्रिमगजतनयान् मत्वा निजयूथकान् काले ।
तैः सह खेलनलीलावाञ्छाग्रस्ता भवन्ति धावन्ति ॥ ३४७

त्रिचतुष्पञ्चवयस्का गजशिशवश्च क्वचिद्विपिने ।
एवं मुह्यन्ति च तान् दूरादुद्वीक्ष्य खेलनासक्ताः ॥ ३४८

शैलीदृशीति विधिना सर्वेषां प्राणिनां भुवने ।
आजन्मनिर्मिता किल सा श्लाघ्या रसिकगोष्ठ्या हि ॥ ३४९

संपदमथवा विपदं विधिना क्लृप्तां कथं निरुन्ध्युस्ते ।
सुरनरयक्षपिशाचोरगगजतुरगादयः पशवः ॥ ३५०

अत एव वनगजानां शिशवः प्रायेण खेलनासक्ताः ।
गृहबन्धेऽस्मिन् कृत्रिमगजशिशुनिकटे चरन्ति घोषन्ति ॥ ३५१

तुष्यन्ति च जिघ्रन्ति क्षणमेते छादयन्ति नृत्यन्ति ।
नर्दन्ति नमन्ति तदा ध्यायन्ति च बाल्यपरवशाः पोताः ॥ ३५२

रचयन्ति क्रमरचनां भाषन्ते क्षणमथो विपिने ।
हन्त मिलन्त्येवं ते नानालीलाप्रदर्शिनः काले ॥ ३५३

समुचितसमयं तं [तं] प्रसमीक्ष्याराद् द्विरदपालाः ।
जननीभिः प्रबलगजैर्वृद्धगजैश्चापि विरहितांस्तांस्तु ॥ ३५४

अथवा पञ्चषवीरद्विरदानुसृतांस्तु काननशिशूंस्तान् ।
बहुशृङ्खलादियोगैर्युक्त्या कालेन बन्धयेयुस्ते ॥ ३५५

तांस्तान् वनगजतनयान् हुंकारैस्तर्जनैरपि च ।
मार्गनिरोधनवशतः पटहध्वनिकल्पनतो भीतान् ॥ ३५६

कृत्वा कुञ्जरपालाः स्वाज्ञानिरतांश्च निजयुक्त्या ।
समयोचितया तत्तद्गजजात्यनुरूपशिक्षा च ॥ ३५७

कल्पनीयेत्यादिष्टा शास्त्रज्ञैश्च प्रयोगज्ञैः ।
अतिसावधानमनसा शावानां रक्षणं कार्यम् ॥ ३५८

केचिद् गजशिशवस्तु स्वभावतोऽत्यन्तभयभरग्रस्ताः ।
अन्ये नितरां चञ्चलशीलाश्चोक्ताः प्रयोगज्ञैः ॥ ३५९

केचित् खनन्ति भूमिं करेण लीलासु विविधासु ।
अन्ये गजशिशवस्तु कृन्तन्ति लतावलीर्वृक्षात् ॥ ३६०

क्षणसंचारादपि ते ताम्यन्त्यातपतृषादिना ग्रस्ताः ।
घोषन्ति मृदुलकण्ठं तुष्यन्ति च खेलनादिना विपिने ॥ ३६१

सस्यादिभक्षणाशाग्रस्तास्ते हरिणशीघ्रपदगतयः ।
चुम्बन्ति चूर्णयन्ति ध्यायन्ति च ते ध्वनन्ति निजयूथैः ॥ ३६२

केचिदचिरात् प्लवन्ते मुञ्चन्ति स्वीययूथगजशावान् ।
पुनरायान्त्यपि सहसा कृत्रिमगजपोतवीक्षणाद्विपिने ॥ ३६३

भीतानां मृदुवचनं सहसा फलदं हि निर्दिष्टम् ।
धावन्ति ये तु कोपात् तत्कोपस्य प्रशान्तिरपि कार्या ॥ ३६४

तेषां तेषां वनगजडिम्भानां सदनबद्धानाम् ।
युक्त्या समुदीक्ष्य तदा स्वभावयोग्यादि शिक्षणं कार्यम् ॥ ३६५

पाञ्चालिकादिभङ्गं त्रुटनं विपिने लतादीनाम् ।
अविचार्य तदा सहसा गजपाला डिम्भसामीप्यम् ॥ ३६६

गत्वा तांस्तु निरुन्ध्युः स्वेच्छाक्रीडाविहाराच्च ।
सुलभग्राह्या डिम्भास्तदाव्रणाः खेदरहितास्ते ॥ ३६७

प्रत्यब्दमेव भूपैर्गजडिम्भानां च संग्रहणम् ।
राष्ट्रक्षेमसमृद्ध्यै कलनीयमितीह संदिष्टम् ॥ ३६८

गजतर्णकसंग्रहणं सुखशिक्षायै समादिष्टम् ।
प्रबलगजानामनुसृतिरथ यदि विपिने गृहे बन्धे ॥ ३६९

तांश्च गजान् प्रबलतरान् निरुन्ध्युरेते नृपालवीरभटाः ।
क्रुद्धान् भीतान् वनतलमध्यं नीत्वा प्रशान्तभयकोपान् ॥ ३७०

कुर्युः क्रमेण युक्त्या भर्त्सनबन्धादिना विपिने ।
गजतर्णकावलीनामेवं संग्रहणमादिष्टम् ॥ ३७१

एवं दशविधबन्धं प्रयोगविद् भूमिपालस्तु ।
घनविपिनमध्यभागे निर्दिष्टस्थानकेष्वपि च ॥ ३७२

गजबाहुल्यस्थानेष्वपि युक्त्या योजयेद्वीरैः ।
वनकुञ्जरसंग्रहणं कलयेत् क्षेमाभिवृद्ध्यर्थम् ॥ ३७३

इति द्वितीयाश्वासः समाप्तः

अथ तृतीयाश्वासः

मेदिन्याः शुभलक्षणयोगादपि विपिनसारल्यात् ।
भूभृद्भूम्ना च तथा तरङ्गिणीनां च वैभवात् काले ॥ ३७४

वृष्टिप्रादुर्भावादुत्तमगजसंततेः प्रवृद्धिस्तु ।
निर्दिष्टा विपिनतले मानववंशावलीव बहुरूपा ॥ ३७५

सा मेदिनी तु शुभदा या पाषाणास्थिगर्भदोषैर्हि ।
अन्तर्भागे हीना सरलमृदां पूरणैर्युक्ता ॥ ३७६

सुखसलिला शुभतरुगणवनावलीमण्डिता भूमिः ।
पनसपलाशाम्रवना खदिराशोकार्जुनादितरुनिवहैः [हा] ॥ ३७७

या दुष्टमृगैस्त्यक्ता सा भूमिश्चोत्तमा कथिता ।
तादृश्यां मेदिन्यां गजवृद्धिः सर्वतो दृश्या ॥ ३७८

नयनानन्दकराणां महीरुहाणां सुपुष्पफलभाजाम् ।
यत्र समृद्धिर्विपिने तत्रापि करिस्थितिप्रवृद्धिर्हि ॥ ३७९

हरिणकपोतशुकाद्याः शान्ता यत्र स्थले विपिने ।
तत्रापि कुञ्जराणां प्रवृद्धिरपि शास्त्रनिर्दिष्टा ॥ ३८०

सुललितसानुतटानां सारगिरीणां च निकटकान्तारे ।
गजवृद्धिः प्रत्यब्दं निर्दिष्टा भूतले सुचिरम् ॥ ३८१

सर्वोत्तमसानुतले हिमालये विन्ध्यशैले च ।
पूर्वाद्रावस्ताद्रौ नीलाद्रावपि च मलयगिरिकटके ॥ ३८२

अपि च महेन्द्रादितटे विकल्यभूमीभृतश्च सानुतले ।
दर्दुरगिरिसानुतटे कदम्बगिरिसानुभूभागे ॥ ३८३

अन्ये च ये च गिरयो ब्रह्मावर्तस्थले पुण्ये ।
आर्यावर्ते श्रेष्ठा विलसन्ति तथैव दक्षिणावर्ते ॥ ३८४

तेषामपि भूमिभृतां निकटतले भान्ति कुञ्जरास्तुङ्गाः ।
चलदचलसन्निभास्ते नानाशुभलक्षणा बहुशः ॥ ३८५

सिन्धुशतद्रुविपाशातरङ्गिणीतीरभागेषु ।
गङ्गायमुनानद्योस्तटभूमौ विपुलकाननोद्देशे ॥ ३८६

अथ वृन्दावनभागे रैवतभूमिभृतश्च विपिनतले ।
अपि नर्मदावनान्ते रेवानद्याश्च तीरभागेषु ॥ ३८७

मध्यमवनभागतले गिरिव्रजारण्यभागेषु ।
पूर्वाम्बुराशितीरारण्यतलेष्वपि महागर्ते ॥ ३८८

कनकसरितश्च तीरे गभीरगहने लसन्ति करिनिवहाः ।
शुभलक्षणसंपन्ना राष्ट्रक्षेमाभिवृद्धिदा नित्यम् ॥ ३८९

केरलवनकान्तारे कोङ्कणदेशे च पुण्यकान्तारे ।
गोकर्णवनोद्देशे कर्णाटस्यापि कान्तारे ॥ ३९०

पश्चिमपयोधितीरे बर्बरदेशस्य कान्तारे ।
पाञ्चालेषु विराटेष्वपि मथुराप्रान्तभागेषु ॥ ३९१

कुरुकेकयकाश्मीरप्रदेशभागेषु तुङ्गगिरिकुञ्जे ।
गान्धारवनोद्देशे तटभूमितले च चन्द्रभागायाः ॥ ३९२

नैमिशवनेषु पुण्येष्वथ बदरारण्यनिम्नभूमितले ।
गण्डकवनान्तराले कोसलवनभूमिवीथीषु ॥ ३९३

नैपाले च वनान्ते वङ्गवनेष्वपि च मागधेष्वेवम् ।
अङ्गोत्तरान्ध्रविपिनेष्वेवं सारेष्वरण्यभागेषु ॥ ३९४

नानाशुभगुणलसिता द्विरदावलिरत्र राजते निभृता ।
बहुपुत्रादिकुटुम्बा राज्ञां राष्ट्राभिवृद्ध्यर्थम् ॥ ३९५

विधिनिर्मिताचलसतिप्रायस्वेच्छाविहारादिः ।
एवं सन्ततवृष्ट्यां वनभुवि च प्राप्तजन्मानः ॥ ३९६

करिणो लसन्ति लोके तान् नृपतिर्बन्धयोगेन ।
गृह्णीयाद् वीरभटैरप्राप्तमनोव्यथानेव ॥ ३९७

बन्धे संमिलितानां करिणामाप्यायनं क्रमशः ।
कलनीयमिहादिष्टं राजपालैस्तत्क्षणादेव ॥ ३९८

करशुण्डादिस्थाने न सहन्ते बन्धनं केचित् ।
दृढशृङ्खलादियोगं वनकरिणो मानवैर्दत्तम् ॥ ३९९

मानवनिरीक्षणादपि भीताः केचिद्वने करिणः ।
गजपालहस्तभाजो भवेयुरचिरान्नवे बन्धे ॥ ४००

क्रोधग्रस्तास्त्वपरे वीरभटानां मनस्सु भयदाश्च ।
घींकाराद् धावनतो हठात्क्रियाभिर्विमिनभागे ॥ ४०१

तानेव कृन्तन्ति प्रबलास्तु गजा नवान् बद्धान् ।
रज्जूनां बन्धानथ बन्धतले शृङ्खलानां च ॥ ४०२

केचिद् बहु फूत्कारं कलयन्ति क्रोधताडितहृदस्ते ।
पङ्कपरागावस्करवीजनमन्ये लतालुंटनम् ॥ ४०३

छेदं शाखानामपि गजपालानां निरोधनं निकटे ।
अपरे भीत्या बन्धे मलमूत्रविसर्जनोद्यताः करिणः ॥ ४०४

एवं बहुविधचर्या निरीक्ष्य बन्धस्थले करिणान् ।
स्वाधीनांस्तान् कुर्युर्नानायुक्तया भटैर्नृपतिः ॥ ४०५

बन्धतले द्विरदानां पुरतः पृष्ठे च पार्श्वयोरपि च ।
पाशाङ्कुशादियोगं कलयेयुर्वीरपुरुषास्ते ॥ ४०६

मदकोपभीतिशान्तिः करिणामथ जायते तेन ।
हुंकारशपथवाक्यैरपि काले बन्धनस्थाने ॥ ४०७

शाठ्यशमनाय तेषामाग्रहशमनाय चाशु करिणान् ।
चोराणामिव काले पादादिषु शृङ्खलाबन्धम् ॥ ४०८

कलयेयुर्गजपाला ते मन्येयुर्यथा गजाः काले ।
पुरवासं स्वहितमिति प्रयत्नभाजस्तथा विपिनात् ॥ ४०९

पञ्चषगजसंपन्नं बहु वृन्दं योधगुप्तमथ विपिनात् ।
वीरा नयेयुरचिरात् पुरगजशालानिवासाय ॥ ४१०

वीरैर्गुप्तेन पथा सरसेनेमे द्विरदपालाः ।
निजनगरमानयेयुः करिणस्तान् काननाच्छूराः ॥ ४११

प्रातर्मुहूर्तकालं द्विमुहूर्तमथ क्वचिद्यात्रा ।
करिणामिह प्रशस्ता वनभागान्नगरभागान्तम् ॥ ४१२

अथवा कार्यानुगुणा करियात्रा दिनविरामे च ।
वीराणामपि करिणां श्रमाय न भवेच्च सौख्यदा कलिता ॥ ४१३

मध्येमार्गं करिणां संस्थानं श्रान्तये चोक्तम् ।
पुण्ड्रेक्षुघाससलिलप्रदानतो हस्तिरक्षणं शश्वत् ॥ ४१४

आकलनीयमिहोक्तं वीरैस्तैरनुचरैश्चापि ।
छायासेवनमपि चानुक्षणरक्षाक्रमान्मार्गे ॥ ४१५

कपटानां क्रुद्धानां भीतानां च प्रशान्तहृदयानाम् ।
प्राप्तानां बन्धतले तेषां तेषां वनाद्विपानां हि ॥ ४१६

आनयनमिहादिष्टं राष्ट्रक्षेमाभिवृद्ध्यर्थम् ।
दृढपाशशृङ्खलाभिः संबद्धानां विनीतानाम् ॥ ४१७

वाश्य वशा गजपोता ये प्रबला वारणा मत्ताः ।
ये वा वृद्धाः करिणो विपिनतले बन्धकार्यतो लब्धाः ॥ ४१८

ते सर्वे गजशालामानीताः प्रायशः शान्ताः ।
त्यक्तनिजशाठ्यवेगा भवन्ति कालेन नागरिकाः ॥ ४१९

वीथीनां हर्म्याणां सदनानां गोपुराणां च ।
मठमण्टपशालानां नगरवनानां च विपणीनाम् ॥ ४२०

मानुषवर्गाणामपि दर्शनतो नित्यमेव वनकरिणः ।
त्यक्तनिजमौर्ख्यकार्या भवन्ति शिक्षाक्रमादपि च ॥ ४२१

नरपतिराष्ट्रोपकृतौ सततं संबद्धभावाश्च ।
मानवनियोगनिष्ठाः सत्ये कार्ये धृतात्मानः ॥ ४२२

अत एव हस्तिशिक्षां प्रयोगविद् भूपतिर्मतिमान् ।
गजपालैरथ काले नयेदिभान् विपिनसंप्राप्तान् ॥ ४२३

इति तृतीयाश्वासः

अथ चतुर्थाश्वासः

गजशिक्षा पञ्चविधा शास्त्रोक्ता सुलभसंयोज्या ।
करिणां संप्राप्तानां वयःक्रमेण प्रयोजनीया सा ॥ ४२४

उत्तमवयसामपि च क्रमयोज्या सा फलप्रदा कथिता ।
अज्ञातविविधशिक्षाक्रमा हि ते विपिनभागेषु ॥ ४२५

स्वेच्छाविहारभाजस्ते त्वाजन्म द्विपा वने जाताः ।
गजपालज्ञा शिक्षाहारस्वीकरणरीतिशैलीनाम् ॥ ४२६

दूरस्थास्ते वनकरिनिवहाः प्रथमं मनःक्लेशैः ।
संपीडिता अपि तदा मनुषावासैकलोलुपाः सहसा ॥ ४२७

राजन्ते संत्यक्तस्वकीयमौर्ख्यादिदुर्गुणाः प्रायः ।
तानुत्तमान् द्विपेन्द्रान् ज्ञानीयुर्द्विरदपालाद्याः ॥ ४२८

शिक्षायाः प्राप्तिं ते विनापि करिणः सुमेधसः काले ।
आज्ञायां ये तिष्ठन्त्येते प्रथमं गजाः शिक्ष्याः ॥ ४२९

लघुदण्डनयोगाद्वा लघुसृणिपाशादिदर्शनाद्वापि ।
काले मृदुवाणीनां प्रयोगतो वा भवन्ति ये नम्राः ॥ ४३०

प्रायः प्रशान्तमनसो दृश्यन्ते ये च मातङ्गाः ।
ते तु द्वितीयकक्ष्यास्थाने शिक्ष्या निवेश्य गजपालैः ॥ ४३१

ये प्राप्नुवन्ति पादे मासक्रमतस्तु शृङ्खलाबन्धम् ।
हुंकाराद् भर्त्सनतो ह्यङ्कुशसंताडिताः शीर्षे ॥ ४३२

गजपालाक्रमणादपि संत्यक्तक्रोधशाठ्यमदकार्याः ।
प्रायश्चिरेण ये ते गजास्तु शिक्ष्याः तृतीयकक्ष्यायाम् ॥ ४३३

अन्ये मूर्खास्त्वधमाः शिक्षाकालेषु संत्याज्याः ।
चिरकालवैरबन्धा ये कपटाः कार्यनिर्दिष्टाः ॥ ४३४

ये दुर्गुणनिलया ये दृढकोपा बुद्धिहीनाश्च ।
संततभयदा नृणां रींकारैर्गर्जनैर्वापि ॥ ४३५

गजपालैर्वीरभटैरसाध्यशीलाश्च ये च दृश्यन्ते ।
सर्वे ते संत्याज्याः शिक्षाकाले विशेषेण ॥ ४३६

द्वित्रिवयस्कान् बालान् सर्वानपि मेलयेयुरिभपालाः ।
एकत्र निवासार्थं गजशालायां सुखैकरचनायाम् ॥ ४३७

आपञ्चमाब्दमेते दशवर्षावधिककालभाजास्तु ।
तानपि च मेलयेयुस्त्वेकत्र क्रमनिवासाय ॥ ४३८

ते तर्णका निगदितास्तेपि च वत्साः प्रयोगकालेषु ।
एकत्रैव स्थाप्या गजपालैः सुलभबोधाय ॥ ४३९

आदशवर्षं करिणस्त्वाविंशतिवर्षकाः कलभाः ।
आत्रिंशदब्दकास्तु द्विरदाः प्रयोगनिपुणैस्ते ॥ ४४०

आचत्वारिंशत्क्रमवर्षाः कथितास्तु मातङ्गाः ।
आपञ्चाशद्वर्षाः करिणः प्रोक्ताः प्रयोगज्ञैः ॥ ४४१

अत ऊर्ध्वं ते तु गजाः संत्याज्यास्सर्वकार्येषु ।
एवं वयसोऽनुगुणं गजनाम ज्ञेयमादिष्टम् ॥ ४४२

दन्तप्रादुर्भावान्मस्तकरोमावलिप्रवृद्ध्या च ।
औन्नत्यवशाद्वपुषः करिणां वयसः क्रमो ज्ञेयः ॥ ४४३

गजपाला जानीयुश्चिरपरिचयतश्च गजवृन्दैः ।
एवं नानायुक्त्या करिणां वयसः क्रमो ज्ञेयः ॥ ४४४

तान् युक्त्या निकटस्थान् बध्वाङ्गणशृङ्खलाग्रस्तान् ।
संततरक्षावर्गे नियोजयेद् भूपतिः काले ॥ ४४५

वत्सानामपि तेषां कलभानां तर्णकानां च ।
मातङ्गानां च तथा द्विरदानामपि च करिणां च ॥ ४४६

पृथगेव समादिष्टा शिक्षाभूमिश्च वासभूमिश्च ।
तेनैव द्विरदानां गजपालानां च सौख्यसंप्राप्तिः ॥ ४४७

गजशालायाः पुरतः स्थानं शिक्षासु सुखदमेव किल ।
निकटोद्यानतलं च प्रयोगविन्निर्दिशेत् कलभः [?] ॥ ४४८

प्रच्छायभूमिरेव प्रकीर्तिता द्विरदशिक्षासु ।
सुखदेति हस्तिपालैः प्रयोगविद्भिः परंपरायातैः ॥ ४४९

मृदुसैकतरचनां तां वसुधां शस्तां क्रमज्ञा हि ।
स्वीकृत्य हस्तिपास्ते शिक्षारम्भं हि कुर्युरथ काले ॥ ४५०

कुञ्जरजातिं च गुणं स्वरूपमथ वीक्ष्य बुद्धिसामर्थ्यम् ।
शिक्षारम्भं कलयेच्छुभकाले द्विरदपालस्तु ॥ ४५१

कलभाननस्तु देवो निष्प्रत्यूहक्रियाप्राप्त्यै ।
अस्तु सततं प्रसन्नः सा च चतुर्वक्त्रभामिनी वाणी ॥ ४५२

विष्णुर्ब्रह्मा च शिवो दिक्पाला वासवाद्याश्च ।
याः सत्ये धर्मे च प्रतिष्ठिता देवताः सततम् ॥ ४५३

अधुना ते सर्वेऽपि प्रीताश्च भवन्तु यच्छन्तु ।
सुमतिं करिणामेषां शिक्षाकाले प्रसादनिलयहृदः ॥ ४५४

गजशिक्षातिगभीरा श्रमसाध्या हन्त भूवलये ।
दुष्प्राप्या सूक्ष्मकला कोटीङ्गितभर्त्सनादिभिर्बद्धा ॥ ४५५

सर्वेषामिह करिणामभयं यच्छन्तु सद्बुद्धिम् ।
सत्येष्वासक्तिमथो गजपालानां धनं यशश्चैव ॥ ४५६

सर्वासां प्रकृतीनां विशेषतो भूमिपालानाम् ।
श्रेयांसि गजैरेतैर्यथा भवेयुस्तथा प्रसीदन्तु ॥ ४५७

इत्यञ्जलिबन्धास्ते गजपालाः प्रार्थनासक्ताः ।
कृत्वा दिशां प्रणामं कुर्युर्नीराजनादिकं काले ॥ ४५८

गजशिक्षां कल्येयुः प्राङ्मुखमथवोत्तरास्यं च ।
लघुशिक्षा वत्सेषु प्रयोजनीया समादिष्टा ॥ ४५९

एकं वा वत्सं द्वौ त्रीन् चतुरः पञ्च वा वत्सान् ।
दिनमासक्रमयोगान्निपुणाः शिक्षाक्रमज्ञास्ते ॥ ४६०

गजपालास्तान् सर्वानपि लघुशिक्षाक्रमज्ञाश्च ।
कुर्युरचिरेण पार्श्वप्रकल्पसरक्षाभटान् क्रमशः ॥ ४६१

भो वत्सागच्छेह प्रीत्यागच्छात्र तिष्ठ मृदुघासान् ।
शुण्डाग्रे कल्य मुदा मा भैषीर्धैर्यमवलम्ब्य ॥ ४६२

कुरु खेलनमिह वत्सेत्येवं वार्ताप्रयोगादिः ।
लघुशिक्षेति प्रथिता कलनं तैश्चापि शावकैः काले ॥ ४६३

लघुशिक्षाभ्यासक्रमकाले करिपोतहृदयनिश्चलता ।
युक्त्या संकलनीया गजपालैः सकलकार्यसिध्यर्थम् ॥ ४६४

प्रथमायां पङ्क्तौ तं गजतर्णकमेकमेकमिति रीत्या ।
स्थितिभाजं कृत्वा तैर्गजपालैः शिक्षणोद्युक्तैः ॥ ४६५

तदनु द्वितीयपङ्क्तावपि पृथगेवार्भकस्थितिं कृत्वा ।
एवं तृतीयपङ्क्तावपि गजपोतस्थितिं निरीक्ष्यारात् ॥ ४६६

सायुधहस्तैस्त्वेवं तर्णकसंख्यानुगुणमधोभूमौ ।
पङ्क्तिः संकलनीया निर्दिष्टा शास्त्रमार्गेण ॥ ४६७

समपङ्क्तिस्थितिरचना कथितैषा द्विरदपालैस्तु ।
अथ वृद्धिपङ्क्तिरपि च क्वचिन्नियोज्या गजाधिक्ये ॥ ४६८

प्रथमायामिह पङ्क्तावेकैको द्विरदपोत आदिष्टः ।
तदनु द्वितीयपङ्क्तौ द्वौ द्वौ द्विरदार्भकौ स्थाप्यौ ॥ ४६९

एवं तृतीयपङ्क्तौ त्रयो हि करिशावकाः स्थाप्याः ।
चत्वारः करिपोताश्चतुर्थपङ्क्तौ तथा स्थाप्याः ॥ ४७०

पञ्चम्यामथ पङ्क्तौ द्विरदार्भकपञ्चकं स्थाप्यम् ।
एवं संकलनं तु बृन्दक्रमतो हि निर्दिष्टम् ॥ ४७१

बृन्दक्रमस्तु शिक्षाकाले ज्ञेयो हि गजपालैः ।
प्रथमायामथपङ्क्तौ पञ्चषकरिबृन्दमादिष्टम् ॥ ४७२

एकैकमेव दूरे स्थानं पृथगेव कलनीयम् ।
तदनु द्वितीयपङ्क्तौ पञ्चषकरिबृन्दमादिष्टम् ॥ ४७३

तर्णकयुग्मं दूरेस्थानं पृथगेव कलनीयम् ।
एवं तृतीयपङ्क्तौ कुञ्जरपोतत्रयस्थानम् ॥ ४७४

पञ्चषबृन्दस्थानं समादिशेद् द्विरदरक्षणोद्युक्तः ।
एवं चतुर्थपङ्क्तौ करिपोतचतुष्कमादिष्टम् ॥ ४७५

पञ्चषबृन्दस्थानं तत्रापि क्रमवशान्नेयम् ।
एवं बहुबृन्दयुता सर्वा सा पङ्क्तिरादिष्टा ॥ ४७६

एवं कृते तदा ते शतकरिपोताः क्वचित्तदधिका वा ।
शिक्षाभ्यासतलेऽस्मिन् सम्मिलिता भान्ति शिक्षायै ॥ ४७७

देशाचारवशात्ते गजपालाः सायुधाः काले ।
समपङ्क्तिस्थितिशैलीमथवा संवृद्धिपङ्क्तिशैलीं तत्र ॥ ४७८

स्वीकुर्युः सुलभार्थं शिक्षाभूमौ प्रयोगज्ञाः ।
गजपालवराः पञ्चषसंख्यास्तत्र प्रयोज्या हि ॥ ४७९

ललितपदन्यासार्थं ताण्डवगतिशिक्षणार्थाय ।
मन्दगतिन्यासार्थं स्वल्पद्रुतगतिविलासार्थम् ॥ ४८०

द्वित्रिवयस्कान् मञ्जुलगात्रान् करितर्णकान् काले ।
गजपाला विभजेयुर्द्विधा प्रयोगाय युक्तिज्ञाः ॥ ४८१

दक्षिणभागे रेखामुत्तरभागे च रेखिकां च तथा ।
कृत्वा तत्र स्थाने डिम्भांस्तान् स्थापयेयुरथ दूरे ॥ ४८२

अथवा मध्यस्थाने गजपालानां स्थितिः प्रोक्ता ।
तस्मात्तलात्तु शिक्षा प्रयोजनीयार्भकादीनाम् ॥ ४८३

एवं चेद्दक्षिणतो विंशतिगजतर्णकस्थानम् ।
तेन क्रमेण चोत्तरभागे विंशतिगजार्भकाः स्थाप्याः ॥ ४८४

तेषां निकटतलेऽस्मिन्नङ्कुशहस्तास्तदङ्गपालास्तु ।
शिक्षावधानहेतोर्मनसो धैर्यादिसन्नाय ॥ ४८५

स्थितिभाजश्च भवेयुस्ते नै[ते] द्विरदपोतास्तु ।
संप्राप्तर्धविलासा भासन्ते शिक्षया काले ॥ ४८६

शैलीयं भुवि विदिता वयःस्थितानां च नागानाम् ।
अपि कुञ्जरडिम्भानां प्रतिदेशं शीघ्रफलदा हि ॥ ४८७

समयेषु ते मिलित्वा गजाङ्गपालाश्च सायुधाः प्रायः ।
गजपालास्तन्निकटे प्राप्योपदिशन्ति शिक्षणां विविधाम् ॥ ४८८

सहसोपदेशभूम्ना गजवत्सास्त्यक्तदुर्गुणाः काले ।
मेघावृद्धिसमेता भासन्ते हृष्टचित्ताश्च ॥ ४८९

अप्राप्तबन्धना अपि ते करिडिम्भाश्च मत्तनागाश्च ।
आहतगजपालाज्ञास्तथैव तिष्ठन्ति निश्चलाङ्गाश्च ॥ ४९०

अङ्कुशसृणिदर्शनतस्तेषां भीतिस्तु जायते हृदये ।
शैलीयं विधिनैव प्रकल्पिता सर्वजीवरक्षार्थम् ॥ ४९१

वेत्रकशाहस्तास्ते गजपाला मध्यतलभाजः ।
लघुशिक्षाकुशलांस्तानेवं कुर्युः क्रमेण गजडिम्भान् ॥ ४९२

शुण्डायाः संकोचनमथ प्रसारणकला च कालेन ।
ऊर्ध्वमधस्तात्प्रेरणमित्यादि क्रमविदश्चतान् कुर्युः ॥ ४९३

क्षणकालं चरणयुगावस्थानं भूमिभागेषु ।
चरणत्रयसंस्पर्शस्तथा शरीरस्य निश्चलता ॥ ४९४

मातुं प्रवृत्त इव भूतलमथ पादस्य विन्यासः ।
हस्तप्रमाणपादन्यसनकला तत्र चोत्क्रमन्यासः ॥ ४९५

गजपालदत्तवेत्रप्रभृतीनां पुष्कराग्रसंकलनम् ।
निजशीर्षारूढाधिपनिकटानयनं च तत्प्रदत्तानाम् ॥ ४९६

विविधानां वस्तूनां यथाक्रमस्वीकृतिप्रयोगादिः ।
अन्यगजाह्वानमथो तेन च सार्कं विहारादिः ॥ ४९७

गजपालावस्थानं यदा यदा स्वीयमस्तकतलेषु ।
पङ्कपरागावस्करविक्षेपकलाविरामश्च ॥ ४९८

समुचितसमये घासस्वीकरणं चित्तनिश्चलत्वं च ।
इति विविधां लघुशिक्षां दद्युर्दिनमासादिक्रमेणैव ॥ ४९९

प्रातःकाले सुप्तोत्थितकरिडिम्भस्य धीप्रसारस्तु ।
एवं धियो विलासः सायंकाले च निर्दिष्टः ॥ ५००

तस्मात् प्रातस्सायं लघुशिक्षाभ्यसनमादिष्टम् ।
गजपालानां करिणां सुकरं कीर्तिप्रदं चैवम् ॥ ५०१

सुममालालंकरणं प्रथमाभ्यासे विशेषदिवसे च ।
कलभाननदेवार्चा कलनीया श्रेयसां वृद्ध्यै ॥ ५०२

स्खालित्यं यदि च भवेल्लघुशिक्षायां तदार्भकादीनाम् ।
तेषां तु पृथक्करणं विशेषशिक्षा च कलनीया ॥ ५०३

केषांचिदर्भकानां विनैव पादेषु शृङ्खलाबन्धम् ।
शिक्षा संकलनीया सुमेधसस्ते तु बहुमान्याः ॥ ५०४

शयनं च तथोत्थानं कार्याद्विरतिस्तथाङ्गपालेषु ।
प्रीत्या दानं सर्वस्नेहादिकमपि च शीघ्रकालेन ॥ ५०५

विविधानि कार्यजालन्यादिष्टानीह नागडिम्भानाम् ।
तस्मन्नैषु भ्रंशो यथा तथा ते द्विरदपालाः ॥ ५०६

रक्षेयुः शिक्षणतो दिनक्रमात् प्रातरादिकालेन ।
पुष्कलभोज्यद्रव्यप्रदानतो लालनादपि च ॥ ५०७

एवं लघुशिक्षार्थं पृथक्कृते भूतले वत्सान् ।
अपि तर्णकांश्च कलभान् स्वीकुर्युः कार्यसिध्यर्थम् ॥ ५०८

अथ गुरुशिक्षायोगं कलयेयुर्हस्तिपालास्ते ।
ये द्विरदाः संप्रोक्ताः कलभा ये ये च मातङ्गाः ॥ ५०९

पूर्वोक्ता ये करिणो नवंगृहीताश्च बन्धयोगेन ।
तेष्वेतेषु क्रमतो युक्त्या तज्जातिधीक्रियानुगुणम् ॥ ५१०

करिषु च मातङ्गेषु द्विरदेषु च हस्तिपालास्ते ।
पूर्वोक्तां लघुशिक्षां प्रयोजयेयुः क्रमेणैवम् ॥ ५११

तिष्ठ इहागच्छ त्वं भुङ्क्ष्व स्वीकुरु मृदून् घासान् ।
उत्तिष्ठ पश्य गच्छेत्यादिकलघुशिक्षया भृशं समुल्लसितान् ॥ ५१२

कुर्युर्दिनक्रमवशात् पृथक्स्थले वेत्रदण्डसृणिहस्ताः ।
गजपालाः सभटास्ते युक्तिक्रमतश्च सान्त्ववाक्यैश्च ॥ ५१३

दण्डकशाघातादपि तत्तत्कुलशीलगुणनिरीक्षणतः ।
लघुशिक्षायोगज्ञाः कुर्युस्ते कार्यकुशलांस्तान् ॥ ५१४

गुरुशिक्षा गतिशिक्षा चोदनशिक्षा च सा महाशिक्षा ।
हन्त विना लघुशिक्षां व्यर्था सा दृश्यते करिषु ॥ ५१५

प्रथममत एव काले लघुशिक्षायाः प्रयोगकुशलांस्तान् ।
गजसङ्घान् कृत्वा ते गजपाला दिवसमासकालेन ॥ ५१६

तत्रालब्धभ्रंशान् विचक्षणान् तत्र शिक्षायाम् ।
कालेनाथ परीक्ष्य प्रबोधयेयुः प्रयोगज्ञाः ॥ ५१७

शिक्षायां ये करिणस्त्वधमा दुर्मेधसो मूर्खाः ।
ये विस्मरन्ति शिक्षां ये च परीक्षासु च भ्रष्टाः ॥ ५१८

ते सर्वे गजपालैरतीव भीताश्च संत्याज्याः ।
लघुशिक्षायां भ्रष्टाः संत्याज्यास्ते शठाः करिणः ॥ ५१९

सा प्रथमा लघुशिक्षा पूर्वोक्ता वक्ष्यमाणा च ।
गुरुशिक्षा च द्वयमिदमुक्तं करिणां विलोचनद्वन्द्वम् ॥ ५२०

एवंविधं हि शिक्षाद्वयमेवार्थप्रदं लोके ।
करिणामन्येषामपि फलाय सर्वेषु कालेषु ॥ ५२१

नेत्रप्राप्त्या हि नरा यथा क्षितावर्थसाधकाः कथिताः ।
एवमनेन हि शिक्षाद्वयेन फलदान् गजान् विदुः सन्तः ॥ ५२२

मासक्रमतः सम्यङ्लघुशिक्षायामवाप्तनैपुण्यान् ।
स्वीकृत्योत्तमकरिणो गजपालास्ते प्रयोगज्ञाः ॥ ५२३

गुरुशिक्षाभ्यासकलां कलयेयुः प्रातरथ सायम् ।
पूर्वोक्तपङ्क्तिभाजो धीराः सर्वार्थसिद्ध्यर्थम् ॥ ५२४

क्षुण्णेन पथा चैवं निर्दिष्टेनापि गमनं च ।
आगमनं च प्रोक्तं हितदं करिणामपायहीनं च ॥ ५२५

क्रोधस्य शमनमेवं तृष्णायाश्च क्षुधः शमनम् ।
समुचितकाले धैर्यस्वीकृतिरपि हर्षसंप्राप्तिः ॥ ५२६

मनसो वा वपुषश्च श्रमेऽपि निर्वाहकत्वमथ करिणाम् ।
तन्द्रालस्यत्यजनं चैषा कथिता हि गुरुशिक्षा ॥ ५२७

पूर्ववदेव स्थाप्या गजपङ्क्तिः शिक्षणाय पृथगेव ।
दक्षिणभूभागतले तदितरभागे च गजपालैः ॥ ५२८

कालेऽङ्गरक्षकास्ते गजपालाश्च प्रयोगज्ञाः ।
क्षुण्णपथा नयनादीन् कलयेयुर्मृदुपदन्यासैः ॥ ५२९

दुष्कार्यविमुखता हि द्विरदानामुत्तमो गुणः कथितः ।
अत एव च वन्यानामशिक्षितानां तदा तु गजपालैः ॥ ५३०

सततं मनसः स्थैर्यं विरतिश्च तथा च दुष्कार्यात् ।
आज्ञावस्थानमपि प्रयोजनीयानि फलदानि ॥ ५३१

करिणां गतिरक्षुण्णस्थलेषु हानिप्रदा कथिता ।
प्रथममत एव तेषामुत्तममार्गेण गमनादीन् ॥ ५३२

कालेन योजयित्वा तदनु स्तम्भेषु तान् बद्धान् ।
कलयेयुर्विविधाभिर्युक्तिभिरेवं द्विरदपालाः ॥ ५३३

उत्तमगजास्तु केचिच्छिक्षावचनप्रदानेन ।
सुखसाध्याः संप्राप्ताभ्यसनाः काले भवन्ति ते मान्याः ॥ ५३४

अपरे हुंकारवशादथवाङ्कुशदण्डदर्शनेनारात् ।
साध्याः सूक्ष्मधियस्ते भवन्ति ते चोत्तमा ज्ञेयाः ॥ ५३५

अन्ये शुण्डादण्डग्रहणवशात् स्वीकृताभ्यासाः ।
आज्ञापालनदक्षाः क्रियाकरा भान्ति मातङ्गाः ॥ ५३६

ते चाप्युत्तमनागा ज्ञेया गजपालवर्गेण ।
स्खालित्यं नैव भवेच्छिक्षाकाले विशेषेण ॥ ५३७

यदि मदमोहवशाद्वा विस्मृतियोगेन वा तेषाम् ।
स्खालित्यं तत्सुलभं दूरीकार्यं हि गजपालैः ॥ ५३८

निजमस्तकेषु केचिद् गजास्त्वनारूढपालकाः सुधियः ।
शिक्षाकाले सर्वक्रियाकरा भान्ति मान्यगुणनिधयः ॥ ५३९

गजपालैराक्रान्तस्वमस्तका अपि गजाः केचित् ।
स्वल्पप्रचोदिता अपि विज्ञेयाश्चोत्तमा नागाः ॥ ५४०

श्रमकार्यनियोगेऽपि क्रोधत्यागश्च नागानाम् ।
निर्दिष्टकार्यनिरतत्वं चोत्तमो गुणः कथितः ॥ ५४१

करिणां मनसः स्थैर्यं तथा च निर्वहणशक्तिश्च ।
असमयभक्ष्याशायास्त्यागश्च तथोत्तमो गुणः प्रोक्तः ॥ ५४२

मण्डपवीथ्यादीनां संमिलितानां प्रजानां च ।
भेरीपटहादिघनध्वनिसंश्रवणाच्च दर्शनादपि च ॥ ५४३

निर्भयशैली च तथा द्विरदानामुत्तमो गुणः प्रोक्तः ।
एवं तर्जनविरतिः करिणामुत्तमगुणः फलदः ॥ ५४४

अत एव रक्षकास्ते संप्राप्तैतादृशोत्तमगुणांस्तान् ।
करिणः कुर्युः काले शिक्षायोगेन विविधेन ॥ ५४५

क्रुद्धो वधं च कुर्यान्निजपालस्यापि वारणश्च शठः ।
मोहान्मदातिरेकादपि हिंसायां प्रवृत्तश्च ॥ ५४६

अत एव शाठ्यमौढ्यक्रियासु वैमुख्यभाजस्तान् ।
सद्गुणसंपन्नानपि कलयेयुः काल्यशिक्षया करिणः ॥ ५४७

निरतत्वं निजकार्येष्वनिशं करिणां तु संपाद्यम् ।
सुमनस्का एव गजा यथा भवेयुस्तथा शिक्षा ॥ ५४८

गजपालसंप्रयुक्ता फलदा सर्वत्र निर्देश्या ।
लघुशिक्षा गुरुशिक्षा कथिता चैवं हिताय नागानाम् ॥ ५४९

काले समीपभाजां सर्वेषां प्राणिनां यथा प्रीतिः ।
तादृशगुणसंपन्नांस्तान् कुर्युः शिक्षया करिणः ॥ ५५०

अथ गतिशिक्षाकाले कल्पनीया सा प्रयोगज्ञैः ।
सर्वेषां करिणामिह फलति द्रुतमेव सर्वत्र ॥ ५५१

अतिवेगगतिर्लभ्या चालनगतिरपि गजैः काले ।
धावनगतिरपि परमावहनगतिश्चापि भाराणाम् ॥ ५५२

एवं चतुर्विधा सा गजशिक्षा शास्त्रवेत्तृसंकलिता ।
गजपालैः संयोज्या मतङ्गजेषूत्तमगुणेषु ॥ ५५३

दूरतले चरणानां विन्यासो द्रुतगतिः कथिता ।
द्विगुणितगतिर्हि तस्याः करिणामतिवेगगमनं हि ॥ ५५४

समभूमौ निम्नतले चोत्तुङ्गे कठिनशर्कराभूमौ ।
बहुलशिलाकण्टकभूभागे जम्बालके वापि ॥ ५५५

सैकतवसुधाभागे छायोल्लालिततले चैव ।
दुष्प्रापविपिनभूम्यामपि करिणां गमनमादिष्टम् ॥ ५५६

मृगयाभारोद्वहनक्रियासु नानाप्रकारासु ।
अतिवेगगतिः करिभिः स्वीकार्या मन्दगमनं च ॥ ५५७

मृदुपदविन्यासश्च स्थलानुगुणमेव कलनीयः ।
करिभिः शिक्षाकाले गजपालैस्तत्र तत्र गमनं तु ॥ ५५८

कलनीयमिहादिष्टं चास्खालित्यं च सर्वत्र ।
नेतॄणां च गजानां सुखदं लाभप्रदं दृष्टम् ॥ ५५९

वर्षातपाद्यनुगुणा स्वीकार्या सा गतिर्नागैः ।
दिनमासक्रमयोगान्नानास्थानप्रवेशयोगेन ॥ ५६०

आरूढमस्तकैस्तैर्गजपालैः सूचना कार्या ।
करिणां हिताय काले भूतरुमार्गस्वरूपाणाम् ॥ ५६१

विधिकल्पितसद्बुद्धिप्रसारतो यान्ति करिणस्ते ।
सन्मार्गेणैव भृशं प्रबोधिनश्चाप्रमत्ताश्च ॥ ५६२

हन्त तथापि क्वचिदिह गजपालैश्चोदना कार्या ।
हितकारिणी हि काले सा तेषां वारणानां तु ॥ ५६३

आरूढनागशीर्षैर्गजपालैस्तैः प्रयोगशैलीज्ञैः ।
गजसंचारादिकलासिद्ध्यर्थं प्रथममेव शिक्षासु ॥ ५६४

वाक्चोदनं प्रयोज्यं तथैव हस्तप्रचोदनं सरलम् ।
पदप्रचोदनं वा युक्त्याङ्कुशचोदनं भयदम् ॥ ५६५

तत्तत्कार्यानुगुणं करिणां कुलशीलवृत्तिधीप्रसरैः ।
समयप्राप्तैस्तैस्तैः करणीयं यत्तदनुरूपम् ॥ ५६६

प्रेरणमेवं कार्यं चतुर्विधं सर्वकार्यसिद्ध्यर्थम् ।
लघुशिक्षाभ्यासे वा गतिशिक्षाभ्यासकाले वा ॥ ५६७

दिनपक्षपरिचयाद्यैः करिणां शीलं गुणादिकं वीक्ष्य ।
शीर्षारोहणमादौ कल्पनीयमितीह निर्दिष्टम् ॥ ५६८

इति पूर्वमतं लोके विदितं सर्वत्र देशेषु ।
येनैव सिद्धिरतुला गजपालानामपायराहित्यम् ॥ ५६९

शिक्षाभ्यासदिने तच्छीर्षारोहणकलामन्ये ।
करिकुलवृत्तान्तविदो वदन्ति केचित् फलप्रदां सहसा ॥ ५७०

दण्डाङ्कुशादिदर्शनवशतः शीर्षस्थलक्रमवशाच्च ।
वन्यगजास्ते भीता भवेयुरनपायिनो द्विरदपालाः ॥ ५७१

सर्वेषां कार्याणां स्कन्धाक्रमणेन चोदनाद्यैश्च ।
सिद्धिर्भवतीह गजैः संत्यक्तक्रोधमोहहृत्तापैः ॥ ५७२

देशाचारवशात्ते गजपालाः शिक्षणोद्युक्ताः ।
प्राचीनं मतमथवा कल्पयेयुर्नूतनं वापि ॥ ५७३

उभयत्रापि च सिद्धिर्निर्दिष्टा शास्त्ररीतिज्ञैः ।
तस्माच्छीर्षाक्रमणानन्तरमेव प्रचोदनं फलदम् ॥ ५७४

शिक्षाकाले करिणां पुरतः पश्चाच्च पार्श्वयोर्वापि ।
वीराः सायुधहस्तास्तदङ्गरक्षाश्च निर्देश्याः ॥ ५७५

एवं कल्पनात् काले मतिप्रसन्नत्वमञ्जसा दृश्यम् ।
भीतानामथ करिणां हृष्टानां वा नियोगेषु ॥ ५७६

अत्यन्तललितकार्ये वाचा प्रेरणमिहादिष्टम् ।
हस्तस्पर्शश्च तथा नागानां भयनिवृत्त्यर्थम् ॥ ५७७

चरणस्पर्शस्तु द्राग्गतौ च धावनगतौ शस्तः ।
अङ्कुशताडनमथवा तद्दर्शनहुंकृतिप्रदानं च ॥ ५७८

आज्ञोल्लङ्घनसमये करणीयं कार्यशैलीज्ञैः ।
निद्रालस्यक्रोधाद्यपनोदायापि तद्योज्यम् ॥ ५७९

सर्वासां शिक्षाणां प्रचोदनं मुख्यमादिष्टम् ।
उत्तमकरिणः फलदास्तच्च विना ते हि संमान्याः ॥ ५८०

शिशुतुल्यं ते रक्ष्याः शिक्षाकाले विशेषेण ।
क्षिण्णायां वपुषि तथा यावद् ग्लानिर्हि संदृश्या ॥ ५८१

तावत्तेऽभ्यासकलानियोगभाजः प्रशस्ता हि ।
दृढवैरकोपचिह्नं तेषां हृदयेऽन्यथा भवति ॥ ५८२

घण्टानादपुरस्सरगतिरेषा चालनगतिर्हि ।
समयेषु वेगभाजां करिणामिह घुष्यते द्विरदपालैः ॥ ५८३

मृगयाकार्ये गहने रिपुसेनाभञ्जनादिकार्ये वा ।
या निभृतं वेगवती गतिरादिष्टा हि नागानाम् ॥ ५८४

सा धावनगतिरुक्ता तेषां करिणां तु दुर्निरोध्यानाम् ।
समये भयदा नृणामन्येषां प्राणिनामचिरात् ॥ ५८५

अतिभारवहनकर्मणि करिणां गजपालकैर्नियुक्तानाम् ।
या मन्दपदन्यासा सा कथिता भारगतिरेषा ॥ ५८६

इति तत्तत्कार्यकलानुरूपगतिभेद आदिष्टः ।
एता सर्वा अपि योज्या गजेषु काले तु मध्यमगुणेषु ॥ ५८७

ललितः पदविन्यासः करिणां शुण्डाप्रसारश्च ।
अपि कर्णतालचालनमिह नयनानन्दकृत् कथितः ॥ ५८८

बालानां युवतीनां यूनामपि च प्रवृद्धानाम् ।
बालानां युवतीनां यूनामपि च प्रवृद्धानाम् ॥ ५८९

ललितं खेलनमनिशं हृदयानां लोचनानां च ।
हर्षदमिति निर्देश्यं सर्वेषां मानवानां हि ॥ ५९०

मण्डलरेखा प्रथमा चतुरश्रा रेखिला [का ?] तदनु ।
दीर्घा रेखा चापाकृतिरेखा च त्रिकोणरेखा च ॥ ५९१

इति पञ्चविधा रेखा द्विरदानां ललितगत्यर्थम् ।
गजपालैः संयोज्या शिक्षाकाले विशेषेण ॥ ५९२

आननधूननमसकृत् फूत्कारश्चापि चालनं करिणाम् ।
शिक्षाकाले त्याज्यं कृतिना वालस्य चलनं च ॥ ५९३

पणबन्धधावनेषु स्थैर्यं मनसस्तु विजयाय ।
अत एव मनःस्थैर्यं स्वीकार्यं करिभिरादरेणाशु ॥ ५९४

धावनभाजां करिणां सिंहगतिः सिंहवीक्षणं चैव ।
जयदा काले दृश्या गजपालानां च कीर्तिश्च ॥ ५९५

कपिगतिरथवा लभ्या पणधावनकर्मणीह करिभिस्तैः ।
संमीलितार्धनेत्रैर्विजयाय सुखेन पणभुवो दृश्या ॥ ५९६

मृदुसैकतमृद्भागा पणभूमिः सौख्यदा करिणाम् ।
निष्पङ्का तरुहीना दूरादालक्ष्यचित्रवस्त्राढ्या ॥ ५९७

अथवा सीमान्ततले कटसंवृतिरेव चादिष्टा ।
सीमान्तशिलाखण्डावलिरथवा स्थापनीया हि ॥ ५९८

तिर्यग्धावनशैली परेण करिणा च मेलनं च तथा ।
प्राचीभागात् पश्चिमभागान्तं धावनं तु यद्दृष्टम् ॥ ५९९

तत्त्वेकधावनमिति प्रोक्तं गजपालकैः करिणाम् ।
तस्मात् स्थलान्निवृत्तिर्निवृत्तिधावनमिति प्राज्ञैः ॥ ६००

द्विलिक्षणान्निवृत्तिः करिणां सौख्याय निर्दिष्टा ।
स्वेदोद्गमफूत्कारश्वासादेः पूर्वमेव विजयश्च ॥ ६०१

संप्राप्तमनःस्थैर्या विजयन्ते धावनेषु करिणस्ते ।
ये हरिणवेगपादा रेखायां निश्चलाङ्गाश्च ॥ ६०२

समपादमेव धावनमिह करिणां सौख्यवर्धकं प्रोक्तम् ।
विजयश्च करगतः स्याद् गजपालनां यशश्चैव ॥ ६०३

मासक्रमतः कलभाः समचरणन्यासधावने पटवः ।
सहसा यथा भवेयुस्तथा हि शिक्षा समादेश्या ॥ ६०४

वलयाकारां रेखां गैरिकधूलीसमासक्ताम् ।
कृत्वा तस्यां धावनमपि करिणां किल समादिष्टम् ॥ ६०५

काले प्रदक्षिणगतेरेकं द्वयमथ च नागानाम् ।
त्रयमपि चत्वारि तथा दशमावधि धावनं प्रोक्तम् ॥ ६०६

कलभानां पुष्टानां बलभाजामेव धावनं कथितम् ।
अतिदुष्करमादिष्टं तत्तु प्रोत्साहनाय निर्देश्यम् ॥ ६०७

सर्वास्वपि शिक्षासु द्विरदानां प्राणरक्षणं मुख्यम् ।
तुष्ट्यर्थं बलवृद्ध्यै शिक्षा प्रोक्ता परोपकाराय ॥ ६०८

एवं धावनमपि च प्रोक्तं तत्त्वप्रमत्तानाम् ।
यद्यन्यथा प्रवृत्तिर्द्विरदानां प्राणहानिश्च ॥ ६०९

अत एव जागरूकैर्गजपालैश्चापि नागैश्च ।
धावनकलनमिहोक्तं पञ्चषवर्षेण संप्राप्यम् ॥ ६१०

वल्याकारे रेखास्थाने विरतिप्रहीनधावनतः ।
पञ्चषनागेषु च ये ये जयभाजश्च ते मान्याः ॥ ६११

कनकमयकिंकिणीभिः सुवर्णपट्टादिकैर्वापि ।
पट्टाम्बरकम्बलकैः सुममालाभिश्च विविधाभिः ॥ ६१२

चामरयुगलैश्च तथा मृदुघासेक्षुप्रदानकैरपि च ।
मुखपटविस्तारैश्च द्विरदास्ते विजयचिह्नाद्यैः ॥ ६१३

संमान्या जयकाले शिक्षान्ते च प्रयोगवेत्तारः ।
द्विरदा गजपालाश्च प्रमोदवृद्ध्यै यशःप्राप्त्यै ॥ ६१४

एवं विविधां शिक्षां देशाचारक्रमागतां फलदाम् ।
कल्प्येयुर्गजपालाः काले नागेषु चोत्तमगुणेषु ॥ ६१५

अथ महतीं शिक्षामपि करिणां युद्धाय कालेन ।
कल्प्येयुः प्रबलानां युद्धार्हाणां जयप्राप्त्यै ॥ ६१६

प्रतिदेशं करियुद्धं कथितं नानाविधं पुराज्ञानैः ।
तत्परिचयाच्च वेद्यं देशकुलाचारविज्ञानात् ॥ ६१७

दन्तादन्तं च तथा शुण्डाशुण्डं च करिघटायुद्धम् ।
डोलारूपं दुर्गप्रभेदनं प्रसभधावनं काले ॥ ६१८

विषमसमरप्रयोगः समयुद्धकला च कूटयुद्धं च ।
गूढतलान्निःसरणक्रमयुद्धं भिन्नजातिभिर्युद्धम् ॥ ६१९

एवं बहुरूपमिदं युद्धं पूर्वैर्हि सूरिभिः कथितम् ।
तत्र प्रवीणता च प्रयोजनीया द्विरदपालैः ॥ ६२०

क्षुत्तृष्णातपवर्षक्लेशसहा ये गजा दृष्टाः ।
धीराः संपूर्णबलाः परैरधृष्याश्च ये नागाः ॥ ६२१

तिष्ठन्ति ये नियोगे कठिनतरेऽपि प्रयोक्तॄणाम् ।
दूरतरमार्गगमनेऽप्यश्रान्ता ये गजा बलिनः ॥ ६२२

ये तुङ्गा दृढदन्ताश्चत्वारिंशद्वयस्काश्च ।
संतारितादिममदास्ते युद्धार्हा गजाः प्रोक्ताः ॥ ६२३

एते प्रबलास्तु गजा दुर्गाणां द्वाररक्षणे दक्षाः ।
प्रासादद्वारतले रक्षाकर्मसु नियोक्तव्याः ॥ ६२४

एते भूमिपतीनामायुधशालासु रक्षणे दक्षाः ।
कोशगृहरक्षणेष्वपि पटगृहरक्षाविधौ च दक्षाश्च ॥ ६२५

मूर्धाभिषिक्तभूपारोहणयोग्यास्त्विमे गजश्रेष्ठाः ।
दिनमासक्रमयोगाद्रक्षाभ्यासश्च कल्पनीयः ॥ ६२६

रक्षा हि बहुविधा स्यादिति भुवने सूरिभिः प्रोक्तम् ।
देशस्थलकालादिप्रभेदतो भिन्नरूपा सा ॥ ६२७

यद्येते स्थितिभाजः प्रबलगजा द्वारपूर्वभूमितले ।
दुष्करमेव प्रोक्तं तद्द्वारान्तःप्रवेशनं प्रायः ॥ ६२८

अन्तःप्रवेशशैल्यां बहिरागमने च कुञ्जरस्याज्ञा ।
कथिता बलीयसीति प्रायो रक्षाविधौ हि ते निपुणाः ॥ ६२९

रक्षाविधौ नियुक्ता त्यजन्ति निद्रां निजां गजा नक्तम् ।
गर्ज्यन्ति भृशं दूराद्गम्भीरं भीषणाकाराः ॥ ६३०

चोराः परवीरा वा दुष्कार्याचरणलोलुपा ये वा ।
द्वारतलरक्षणोद्यद्गजदर्शनभिन्नहृदयास्ते ॥ ६३१

विरमन्ति नैजकार्यात्ते द्विरदाश्चेङ्गितज्ञा हि ।
दूरात्तानधमनरान्निरीक्ष्य विज्ञाततद्भावाः ॥ ६३२

ज्वलति च नेत्रयुगं तद्धृदये चिरवैरमादपोऽङ्कुरितः ।
तेषां तु दुर्मतीनां नानापीडा क्रमाद्दृश्या ॥ ६३३

यदि मुसले दण्डे वा शुण्डादण्डेन संकलिते ।
दूरादेव त्रस्यति यमोऽपि तन्निकटमागन्तुम् ॥ ६३४

तस्मात् कुञ्जरपाला मुसलानामपि च दण्डानाम् ।
शुण्डासंग्रहणकलां कलयेयुश्चोत्तमगजेषु ॥ ६३५

द्विमुहूर्तं त्रिमुहूर्तं चिरकालं मुसलधारणं हस्ते ।
ग्रहणं मार्गे फलदं द्वारतलानां च रक्षासु ॥ ६३६

कुन्तानां पाशानां तरुखण्डानां च शृङ्खलौघानाम् ।
शुण्डावरणं करिभिश्चिरात्र रक्षार्थमादिष्टम् ॥ ६३७

रक्षाकाले समरे देशान्तरमार्गगमनेषु ।
उत्तमबलमादिष्टं करिणां साह्यं तु शीघ्रफलदं च ॥ ६३८

ये वा तुरगा वीरा ये वा वीराश्च सायुधा मार्गे ।
वाच्छन्ति ते च सर्वे गजसाह्यं चोत्तमे कार्ये ॥ ६३९

निर्भयमेव सुरक्षं तत्स्थानं यत्र वारिदाकाराः ।
मदधाराक्लिन्नकटा वसन्ति तुङ्गा गजाः काले ॥ ६४०

आह्वानार्थं करिणां शिक्षाकाले विशेषेण ।
नामानि द्विरदानामिह योज्यानीति कथितानि ॥ ६४१

केषांचिद् द्विरदानां कुलनामानि प्रयोज्यानि ।
अपरेषां तु स्वेच्छाक्रमकलितानीह नामानि ॥ ६४२

तुहिनाद्रेः प्रथमं कुलमिह कथितं पूर्वसूरिभिः करिणाम् ।
एवं विन्ध्यस्य कुलं रैवतकं कुलमथ ज्ञेयम् ॥ ६४३

माधुरमथ कैकेयं पाञ्चालं चापि काश्मीरम् ।
कोसलकुलं च पश्चान्नेपालं वङ्गकुलमाङ्गम् ॥ ६४४

गाङ्गं यामुनमार्यं मेचकमुपमेचकं च कुलमपि च ।
माहेन्द्रं कालिङ्गं कोङ्कणकुलमथ च कर्णाटम् ॥ ६४५

उदयाद्रिकुलं चैवं कुलमस्ताद्रेश्च बार्बरं च कुलम् ।
वैदर्भं वैदेहं सामुद्रं कैरलं च कुलमेवम् ॥ ६४६

उत्कलकुलमपि शौरं वैराटं चापि नार्मदं गौडम् ।
नानाविधं तु करिणां कुलमेवं सूरिभिर्दृष्टम् ॥ ६४७

जन्मस्थानादेवं कुलनामानीह कथितानि ।
तीरेषु तरङ्गिण्या वनान्तभागे च शैले च ॥ ६४८

सर्वेषां द्विरदानां जन्मस्थान तु निर्देश्यम् ।
तदुपज्ञमेव तेषां कुलनामानीह योज्यानि ॥ ६४९

यस्मिन् यस्मिन् विपिने करिणां ग्रहणाय बन्धनं कथितम् ।
तन्नाम योज्यमुक्तं करिणामाह्वानशिक्षणाद्यर्थम् ॥ ६५०

तस्मात् तुहिनाद्रिसुत ! त्वमिहागच्छेति चाह्वानम् ।
विन्ध्यसुत ! द्विरदवर ! त्वमिहागच्छेति भाषणं काले ॥ ६५१

मधुरावनजात ! त्वं केकयकुलजात ! कुञ्जरागच्छ ।
भो ! पाञ्चालकुलोत्थ ! द्विरदागच्छेति चाह्वानम् ॥ ६५२

काश्मीरकुलज ! कुञ्जर ! त्वमिहागच्छेति चाह्वानम् ।
एवं तत्तद्विपिनप्रयुक्तनामानि योज्यानि ॥ ६५३

केषांचिद् द्विरदानां गजपालोक्तानि नामानि ।
योज्यान्याह्वानार्थं शिक्षाकाले विशेषेण ॥ ६५४

श्रीकर ! गुणनिलय ! त्वं सरलागच्छेह मत्सविधम् ।
वारिदवर्ण ! विनोदिन् ! शान्तागच्छेति चाह्वानम् ॥ ६५५

कुञ्जरवर ! मञ्जुलरव ! त्वमिहागच्छेति चाह्वानम् ।
एवं गजपालकृतान्यनन्तनामानि करिषु योज्यानि ॥ ६५६

आशिक्षादिनमेते करिणस्तन्नामसंश्रवणात् ।
आगच्छन्ति च तोषाद्गच्छन्ति तथैव गर्जन्ति ॥ ६५७

गजपालकृतनियोगे कठिने तिष्ठन्ति निश्चलं नागाः ।
तन्नामश्रवणवशान्मोदन्ते चापि वन्दन्ते ॥ ६५८

नामोच्चारणपूर्वकमाह्वानं [नात्] स्पर्शनात् करिणः ।
गजपालानां सकुतुकवीक्षावशतश्च मोदन्ते ॥ ६५९

एवं करिणीनामपि निजेच्छया संप्रयुक्तनामानि ।
शिक्षाकाले योज्यान्यमेयमोदादिहेतवे तासाम् ॥ ६६०

कल्याणि ! मङ्गले ! त्वं सरले ! भद्रे ! मनोज्ञरूपे ! त्वम् ।
मञ्जुलगमने ! सरसे ! त्वमिहागच्छेति चाह्वानम् ॥ ६६१

शुभवदने ! शुभनयने ! वारिदवर्णे ! विशालफालतले ।
मधुरे ! वासवमान्ये ! त्वमिहागच्छेति चाह्वानम् ॥ ६६२

वत्स ! द्विरदमणे ! त्वं चन्द्रद्युमणे ! सुरेशनीलमणे ! ।
एवं तर्णकवत्साह्वानं कलनीयमादिष्टम् ॥ ६६३

एवं तत्तद्वयसामनुगुणनामानि योज्यानि ।
करिणां शरीररक्षणमसकृत् कार्यं द्विरदपालैः ॥ ६६४

इति चतुर्थाश्वासः

अथ पञ्चमाश्वासः

करिणां गजशाला सा सुखप्रदा शास्त्रनिर्दिष्टा ।
शिल्पिवरैस्तां नृपतिः प्रकल्पयेद्धर्मवित् प्राज्ञः ॥ ६६५

दोषग्रस्तं मानवगेहं लोके यथा विपत्स्थानम् ।
सर्वत्र दृष्टमेवं दोषग्रस्ता च गजशाला ॥ ६६६

अत एव नेत्रदोषैर्विहीनमथ सूत्रदोषैश्च ।
गजशालानिर्माणं फलदं जयदं च सौख्यदं करिणाम् ॥ ६६७

राज्ञा निर्दिष्टतले प्राङ्मुखमेव प्रकल्प्यमादिष्टम् ।
नगरस्यादूरतले निर्माणं शुभदनेत्रविन्यासम् ॥ ६६८

समभूमितलं शस्तं गजशालास्थापनाय सर्वत्र ।
तत्तत्स्थलानुरूपप्रकल्पनं शस्तमेव निर्दिष्टम् ॥ ६६९

प्रायो बहुसोपानप्रहीणमेव प्रशस्तं हि ।
निकटसलिलं गजानां गमनागमनानुरूपमार्गस्थम् ॥ ६७०

गजशालानिर्माणं दीर्घाङ्गणशतसमायुक्तम् ।
शतसंख्यानां करिणां सततनिवासाय निर्देश्यम् ॥ ६७१

प्राङ्मुखशाला शुभदा निर्दिष्टा शास्त्रमार्गेण ।
शिशुवृद्धिदा हि शाला कौबेराननसमायुक्ता ॥ ६७२

पश्चिममुखा तु शाला रिपुबलहानिप्रदा प्रोक्ता ।
दक्षिणमुखा तु काले गजपालानां यशःप्रदा कथिता ॥ ६७३

अथ भूमितलानुगुणं प्रकल्पनं हस्तिशालायाः ।
निर्मापयेन्महीपो ग्रीष्मे वासन्तिके मासे ॥ ६७४

शालाया मुखभागे महाप्रमाणस्य चत्वरस्यारात् ।
निर्मितिरपि मृदुसैकतसेचनका प्रान्ततलवृक्षा ॥ ६७५

निजगजसंख्याक्रमतस्तत्तत्क्षोणीतलानुरूपं च ।
शिल्पिवरैर्गजशाला महाङ्गणानेकमन्दिरोपेता ॥ ६७६

पूलं वा पूलालं रसमिश्रं नूतनं क्वचिद्देयम् ।
तेनापि बलसमृद्धिः करिणामिह निश्चिता जगति ॥ ६८७

घृतगुडसहितं भोजनमपि देयं द्विरदपालैस्तु ।
वटवेणुनारिकेलन्यग्रोदुम्बरकपित्थपत्राणि ॥ ६८८

मध्याह्नक्षुच्छान्त्यै द्विरदानां बलसमृद्ध्यर्थम् ।
दद्युस्ते गजपाला गजसंरक्षणकलादीक्षाः ॥ ६८९

आज्येनापि गुडेन प्रमिश्रितं यवसपिण्डं च ।
गोधूमखण्डमपि च द्विरदानां दद्युरादरतः ॥ ६९०

सायाह्ने समये तद् द्विरदानां बलकरं समादिष्टम् ।
श्रान्तानां गमनवशाद्भारोद्वहनाच्च तान्तानाम् ॥ ६९१

आतापभारादपि वा क्लान्तानां बलसमृद्ध्यर्थम् ।
वयसामपि च बलानां प्रमाणतो देयमेव गजपालैः ॥ ६९२

करिणां मस्तकभागे प्रातःकालेषु यवसतैलं च ।
दद्युश्च शीर्षतापप्रशान्तये द्विरदपालाश्च ॥ ६९३

कफवातपित्तजनिता रोगा विविधास्तु नागानाम् ।
हिंसाकरा निगदिता नृणामिव प्रकुपिताः काले ॥ ६९४

करिरोगनिदानज्ञा निपुणा भैषज्यरचनायाम् ।
गजपालाः करिरक्षां कल्पयेयुश्चौषधप्रदानेन ॥ ६९५

हन्त नराणामिव ते नागानामपि दुराहारान् ।
दूरीकुर्युः काले गजपाला रक्षणक्रमज्ञाश्च ॥ ६९६

करिणामिह भूमितले विविधाहारास्तु निर्दिष्टाः ।
तत्तत्कालानुगुणं गजपाला दद्युराहारान् ॥ ६९७

सुच्छायसेवनाद्यैः करिणां सद्भक्ष्यतश्चापि ।
सकला रोगा नश्यन्त्यचिरादेव क्षमावलये ॥ ६९८

एवं विविधोपायैः करिणां रोगप्रशान्तिमपि काले ।
गजपाला बलवृद्धिं प्रतिदिनसंसेवनात् कुर्युः ॥ ६९९

आलस्यात् क्रोधाद्वा नोपेक्षा करिषु कर्तव्या ।
शश्वद्रक्षा सकला करणीया नागपालैश्च ॥ ७००

एकैकमपि द्विरदं निजसुतमिव तां वशां द्विरदपालाः ।
निजतनयामिव काले रक्षेयुः प्रीतियोगेन ॥ ७०१

हस्तस्पर्शनलालनसान्त्ववचोधोरणीप्रयोगाद्यैः ।
सर्वद्विपरक्षां ते गजपालाः कुर्युरादरतः ॥ ७०२

सर्वर्तुष्वपि करिणां रक्षा विविधा प्रयोज्या हि ।
तेनैव बलं करिणां भवेत् प्रवृद्धं दिनक्रमेणैव ॥ ७०३

प्रातरथवा दिनान्ते समुचितसमयेषु गजपालाः ।
मुखपट्टालंकरणं घण्टाकिंकिणिलताप्रयोगं च ॥ ७०४

सिन्दूरबिन्दुरचनां रदनानां शृङ्गपालिं च ।
संयोजयेयुरेवं देशाचारक्रमाद्युक्त्या ॥ ७०५

भूपालाज्ञाक्रमतोऽलंकृतकरिणो मनोहराः काले ।
स्थाप्या निर्दिष्टतले करिपालैरङ्गपालैश्च ॥ ७०६

रत्नाभरणैः पुष्पैर्दुकूलकम्बललतायोगैः ।
मोदन्ते ते करिणः काले शिक्षाप्रयोगाद्यैः ॥ ७०७

करिणां प्रहर्षवृद्ध्या राजकुलं वर्धते काले ।
सर्वे ह्युत्तमकरिणो देवांशा भूतले कथिताः ॥ ७०८

शशिदिनकरमुख्यानां देवानां सन्निधिः करिणाम् ।
इच्छस्तकपादादौ क्रियते राष्ट्राभिवृद्ध्यर्थम् ॥ ७०९

अत एव देवतांशा करिणस्ते सर्वदा मान्याः ।
प्रकृतिभिरथ भूपालैः पूर्वोक्तप्रक्रियादरतः ॥ ७१०

गजबलमेव नृपाणां काले फलदं हि सूरिभिः प्रोक्तम् ।
अत एव प्रतिदेशं गजवृन्दं रक्षयेयुस्ते ॥ ७११

उत्तमगजरक्षणतो महती पुण्याभिवृद्धिश्च ।
नेतॄणां च भटानां तदङ्गरक्षाकराणां च ॥ ७१२

वेदविदस्ते सन्तो धेनूनां वृन्दमपि यत्र ।
करिवृन्दमपि च हर्षं भजन्ते तत्र स्थिरा वृष्टिः ॥ ७१३

यत्रोत्तमगजलाभो न स्याद्यदि तत्र देशेषु ।
केतव्यास्ते करिणो निजदेशक्षेमसिद्ध्यर्थम् ॥ ७१४

उत्तमगजास्तु लोके न हि लभ्यास्सर्वदेशेषु ।
अत एव मूल्यदानात्ते स्वीकार्याः परीक्षिताः क्रमशः ॥ ७१५

त्रिवयस्काः करिणस्तु स्वीकार्या मूल्यशतकदीनारैः ।
एवं चतुर्थवर्षाः पञ्चमवर्षाष्षडब्दकाः पोताः ॥ ७१६

पञ्चाशदधिकशतकैर्दीनारैर्मूल्यदानतो ग्राह्याः ।
आदशमाब्दं तेषां मूल्यं त्वेवं समादिष्टम् ॥ ७१७

एकादशाब्दवयस आपञ्चदशाब्दकाः कलभाः ।
दीनाराणां द्विशतं मूल्यं दत्वा हि संग्राह्याः ॥ ७१८

आषोडशब्दकरिणां विंशतिवयसां च नागानाम् ।
दीनाराणां द्विशतं पञ्चाशच्चाधिकं मूल्यम् ॥ ७१८

अथ चैकविंशतिवयःप्रमाणभाजां तु नागानाम् ।
आपञ्चविंशतिवयःप्रमाणकानां च मूल्यं तु ॥ ७२०

दीनाराणां त्रिशतं देयं शास्त्रेषु निर्दिष्टम् ।
आषड्विंशतिवयसामेवं त्रिंशद्वयस्कानाम् ॥ ७२१

दीनाराणां त्रिशतं पञ्चाशच्चाधिकं मूल्यम् ।
निर्दिष्टं शास्त्रज्ञैर्गजपालैरपि च सर्वत्र ॥ ७२२

आचत्वारिंशत्कं वयःप्रमाणं फलाय निर्दिष्टम् ।
क्रय्यानां नागानामथ ऊर्ध्वं ते गजा वृद्धाः ॥ ७२३

क्रयतो न स्वीकार्या इति शास्त्रज्ञैश्च निर्दिष्टम् ।
त्रिंशद्वयसां तेषामाचत्वारिंशदब्दानाम् ॥ ७२४

मूल्यं चतुःशती वा पञ्चशती वा प्रदेयेति ।
दीनाराणामिति च क्रमो हि सर्वत्र देशेषु ॥ ७२५

उत्तमकुलजाः करिणः सद्गुणपरिमण्डिताः सरूपाश्च ।
मूल्याधिक्यार्हा इति घुष्यन्ते द्विरदगुणकुलज्ञैश्च ॥ ७२६

सर्वेष्वपि देशेषु प्रायो मूल्यक्रमोह्येषः ।
केषुचिदथवा देशेष्विह विषये दृश्यते भेदः ॥ ७२७

तत्तद्देशाचारक्रमानुगुणमपि मूल्यमादिष्टम् ।
कुलभेदं गुणभेदं शिक्षाभेदं च जानन्ति ॥ ७२८

गजपालाश्चिरपरिचयवशतस्तेषां स्वरूपादीन् ।
तस्मात्तत्साह्येन स्वीकुर्युर्मूल्यदानतः करिणः ॥ ७२९

गजशिक्षा पूर्वोक्ता तुल्या सर्वत्र देशेषु ।
ईषद्भेदविमृश्या सा दृश्या हि क्वचित् सूक्ष्मम् ॥ ७३०

मूल्यस्य निर्णयादथ पूर्वं शिक्षाप्रयोगादीन् ।
ज्ञात्वैव स्वीकरणं करिणां शास्त्रे निगद्यते पूर्वैः ॥ ७३१

रेतःप्रवृद्धिसमयं करिणां सुरतप्रयोगसमयं च ।
गर्भसमयं करिण्याः प्रसूतिकालं च गजपालाः ॥ ७३२

आजन्मपरिचयाद्यैः करिणां तेषां प्रदर्शनं काले ।
करणीयमिति च भाषितमथ तत्क्रमयोगवेदिनो मान्याः ॥ ७३३

गजशालायाः पुरतो दर्शनशाला प्रकल्प्या हि ।
उद्यानमध्यभूमावथवा सौख्यप्रदा कथिता ॥ ७३४

एषा प्रदर्शनार्थं प्रकल्पनीया हि सा शाला ।
सावरणा गजसंख्याक्रमतः स्थाप्या निरावरणा ॥ ७३५

सावरणकल्पनं तु प्रायः कतिपयकरिस्थानैः ।
संयुक्तं भूमिपतिः प्रकल्पयेन्मण्डपाकारम् ॥ ७३६

दीर्घाकारं मण्डपमिह चोक्तं द्विरददर्शनस्थानैः ।
युक्तं पीठैर्विविधैरथवा वेदीप्रकल्पनैस्तुङ्गैः ॥ ७३७

सा वेदी चतुरस्रा दीर्घाकाराथवा कल्प्या ।
पङ्क्तिक्रमशः स्थानक्रमाच्च सोपानमिन्नमध्यतलम् ॥ ७३८

द्रष्टॄणां निकटतले गजवपुषि स्थानलक्ष्ममुखबिन्दून् ।
प्रायः परीक्षकाणां सा वेदीवाङ्गणं हि सुखरचनम् ॥ ७३९

तेनैव गजाः सर्वे व्यक्तं दृश्याः क्रमेणात्र ।
तरतमभावनिरीक्षणसौकर्यार्थं हि सा वेदी ॥ ७४०

मिलिताङ्गणकल्पनकं पृथक् पृथग्दर्शनस्थानम् ।
गजसंख्यानुगुणं तत् प्रकल्पयेद् भूपतिः काले ॥ ७४१

प्रच्छायललितभूरुहमुद्यानतलं क्वचिद्दृश्यम् ।
करिणां प्रदर्शनार्थं चिह्नपरीक्षार्थमादिष्टम् ॥ ७४२

क्रयनिर्णयकार्यार्था तुङ्गा वेदिः प्रदर्शिता करिणाम् ।
सर्वत्र पृथगेव स्थाप्या सा वेदिका कथिता ॥ ७४३

द्विरदान् परितः काले परीक्षका गन्तुमागन्तुम् ।
प्रायः प्रदक्षिणाङ्गणसंयुक्ता सा प्रकल्पनीयैव ॥ ७४४

उत्तुङ्गा सा वेदिर्वल्लसमलंकृता काले ।
शुभसोपानयुता च प्रकल्पनीया परीक्षार्थम् ॥ ७४५

सा हि परीक्षावेदिर्गजगमनार्हैश्च सोपानैः ।
दृढकल्पनैश्च युक्ता नाना सर्वत्र निजगजक्रमतः ॥ ७४६

प्रायो वसन्तकाले वर्षाकालेऽथवा करिणाम् ।
कल्पनीया हि परीक्षा शरदि तथा शीतकाले वा ॥ ७४७

सा हि परीक्षा करिणां गभीरभावा च कठिनसंदर्भा ।
चिरकालपरिचयादपि संवेद्या शास्त्रनिर्दिष्टा ॥ ७४८

आदौ मुखं परीक्ष्यं व्यक्ताकारं हि तल्लक्ष्म ।
पश्चाच्छुण्डा तदनु द्विरदानां प्रातरादिष्टा ॥ ७४९

प्रथमपरीक्षा प्रातर्द्वितीयपरीक्षा तु सायाह्ने ।
तत्क्रमवेदिभिरारात् क्रय्याणां शिक्षितानां च ॥ ७५०

शिक्षानन्तरमेव द्विरदानां मूल्यनिर्णयः कार्यः ।
अत एव काल्यमूल्यं शिक्षाक्रमतश्च कल्पनीयम् ॥ ७५१

प्रथमाब्दे वा तदनु द्विरदानां मूल्यमावेद्यम् ।
सर्वत्र वयोराशिः शिक्षायोगश्च साह्यकारी हि ॥ ७५२

एषा परीक्षणार्था द्विरदानां वेदिरादिष्टा ।
सा तु प्रदर्शनार्था वेदिर्महतीं प्रकल्पयेत्तां तु ॥ ७५३

आवरणेन विहीना प्रदर्शनार्था हि सा शाला ।
वेदिर्वा संवेशनयोग्यां निर्मापयेत्तां तु ॥ ७५४

प्रत्यब्दं भूमिपतेरिच्छावशतस्तु वा काले ।
करिणां प्रदर्शनस्थलमादेश्यं सर्वकौतुकार्थाय ॥ ७५५

पञ्चाशत्करिभिर्वा शतैस्तु वा हस्तिभिस्त्वथोद्याने ।
कल्प्यं प्रदर्शनं किल तुष्ट्यर्थं सुरपतेर्विष्णोः ॥ ७५६

देवानामन्येषां महोत्सवोऽयं किलादिष्टः ।
शुभवृद्धिः प्रकृतीनां रोगादीनां प्रशान्तिश्च ॥ ७५७

अत एव प्रत्यब्दं प्रबलकरीणां प्रदर्शनं श्रेयः ।
कुरुते प्रकृतीनामिह तद्रक्षणमपि च पालनात् ॥ ७५८

एकवयस्काः शिशवो द्विवत्सराश्च त्रिवत्सराः कलभाः ।
ध्रुवं करिणः स्थाप्या वयःक्रमप्रक्रियास्वारात् ॥ ७५९

प्रथमायामिह पङ्क्तावेकवयस्का गजाः स्थाप्याः ।
एवं द्वितीयपङ्क्तौ द्विवत्सरा द्विरदपोताश्च ॥ ७६०

तदनु तृतीयस्थाने त्रिवयस्काः कुञ्जरा स्थाप्याः ।
एवं वयःक्रमेण प्रतिपङ्क्तितलं गजस्थानम् ॥ ७६१

निर्दिश्य क्रमशैल्या रीतिज्ञा द्विरदपालकाः काले ।
कौतूहलं जनानां जनयेयुः क्रय्यसौख्यादीन् ॥ ७६२

एवं निजगजवयसां क्रमेण निर्देशनं क्वचित् कार्यम् ।
तादृशपङ्क्तिस्थाने निजनगरोद्यानभागेषु ॥ ७६३

एवं गजकुलयोगक्रमेण निर्देशनं च कार्यमिह ।
नानापङ्क्तिस्थाने गजपालैश्च प्रदेशरीतिज्ञैः ॥ ७६४

हिमशैले संजाताः करिणो विन्ध्याचले च रैवतके ।
मथुरावनान्तभागे जाताः करिणश्च केकयप्रान्ते ॥ ७६५

एकस्मिन् दिग्भागे स्थाप्या लक्षणपरीक्षार्थम् ।
कुलशैलीमाश्रित्य द्विरदकुलव्यक्तिलक्षणज्ञैर्हि ॥ ७६६

पाञ्चालं द्विरदकुलं काश्मीरं कौसलं च नेपालम् ।
वङ्गकुलं मगधकुलं गाङ्गं कुलमथ च यामुनं च कुलम् ॥ ७६७

मेचककुलमुपमेचककुलमपि माहेन्द्रं कुलं तथा क्षोण्याम् ।
कोङ्कणकर्णाटान्ध्रककालिङ्गकुलोद्भवं च नागकुलम् ॥ ७६८

उदयाद्रिकुलं चैवं कुलमस्ताद्रेश्च बर्बरं कुलजम् ।
वैदर्भं वैदेहं सामुद्रं केरलं च कुलमेवम् ॥ ७६९

उत्कलकुलमपि गौरं वैराटं चापि नार्मदं गौडम् ।
नानाविधं तु करिणां कुलमेवं सूरिभिर्दृष्टम् ॥ ७७०

तत्तत्कुलजनितानां करिणां संमेलनं कृत्वा ।
एकत्र च निर्देशस्थले महीपालवर्यस्तु ॥ ७७१

समुचितसमयं ज्ञात्वा नानापङ्क्तिस्थलक्रमाद्युक्त्या ।
गजपालैः संदर्शनविधिरेषः कल्प्य आदिष्टः ॥ ७७२

आदौ वयःक्रमेण द्विरदा स्थाप्या प्रदर्शनाय नृपैः ।
मानुषशैली ह्येषा निर्दिष्टा द्विरदशास्त्रज्ञैः ॥ ७७३

अथ करिणां कुलभेदक्रमतः स्थापनविधिस्तु सुरशैली ।
नानापङ्क्तिस्थाने निजनगरोद्यानभागतले ॥ ७७४

एषा हि शुद्धशैली कथिता कलभप्रदर्शने लोके ।
सुलभज्ञानविधात्री सर्वेषां क्रमविधानादेः ॥ ७७५

अन्या तु मिश्ररूपा सा शैली च प्रकथ्यते विबुधैः ।
अङ्गादिभूमिभागे तामपि कल्प्यां वदन्ति गजपालाः ॥ ७७६

सा पञ्चविधा ज्ञेया शैली सर्वत्र देशेषु ।
गारुडशैली प्रथमा मारुतशैली द्वितीया च ॥ ७७७

तदनु भुजङ्गमशैली पशुशैली बाणशैलीति ।
एवं पञ्चविधा सा शैली द्विरदप्रदर्शने कथिता ॥ ७७८

एषां लक्षणमपि च क्रमादयो ज्ञेयमादिष्टम् ।
गजपालैरन्यैरपि नवनवकौतूहलाभिवृद्ध्यर्थम् ॥ ७७९

गारुडशैल्यां द्विरदा स्थाप्याश्चैवंक्रमेण भूपालैः ।
सदर्शनभूमितले षट् पङ्क्तिस्थानकं कल्प्यम् ॥ ७८०

प्रथमायामिह पङ्क्तौ गजाष्टकं स्थापनीयं हि ।
एवं द्वितीयपङ्क्तौ गजसप्तकमादिशेन्मतिमान् ॥ ७८१

एव तृतीयपङ्क्तौ गजषट्कं बन्धनीय हि ।
एवं चतुर्थपङ्क्तौ गजपञ्चकमादिशेद्भूपः ॥ ७८२

पञ्चमपङ्क्तौ तदनु द्विरदचतुष्कं हि सदृश्यम् ।
एवं हि षष्ठपङ्क्तौ गजत्रय निर्दिशेत् क्रमशः ॥ ७८३

एवं चेद्रचनायामस्यां करिणः क्रमात् स्थाप्याः ।
अष्टाचत्वारिंशत् करिणः स्युः प्रथमपङ्क्तौ हि ॥ ७८४

एव द्वितीयपङ्क्तौ चत्वारिंशद्गजाश्च युग्ममथ ।
एवं तृतीयपङ्क्तौ करिणां षट्त्रिंशदादिष्टम् ॥ ७८५

एवं चतुर्थपङ्क्तौ करिणां त्रिंशत् समादेश्यम् ।
एवँ पञ्चमपङ्क्तौ करिणां चत्वारि विंशतिश्चैव ॥ ७८६

एवं हि षष्ठपङ्क्तावष्टादश कुञ्जराः स्थाप्याः ।
प्रायः समप्रमाणा स्थाप्या शैलीमिमां समाश्रित्य ॥ ७८७

एषा गारुडशैली सुपर्णपक्षप्रचारगतिगुम्फा ।
संदर्शनभूमितले द्विरदस्थापनकलायोग्या ॥ ७८८

इभरचनायामस्यां करिणां द्विशतं द्वयेन हीनमिति ।
आहृत्य क्रमसख्या गदिता गजशास्त्रपण्डितैः काले ॥ ७८९

करिणां प्रदर्शनार्थस्थले क्वचिद् भूमिपालस्तु ।
गारुडशैलीमेतां प्रकल्पयेन्निजकरिक्रमतः ॥ ७९०

उत्तुङ्गाधिष्ठाने भूमितले स्थापनीया हि ।
निजगजसंख्यानुगुणं सैषा शैलीशुभप्रदा कथिता ॥ ७९१

सर्वासामपि लोके शैलीनां दर्शनार्थाय ।
साधिष्ठानं भूतलमिति निर्दिष्टं हि शिल्पिभिः कल्प्यम् ॥ ७९२

तां पञ्चविधां शैलीं करिणां संदर्शनाय भूपालः ।
उत्तुङ्गाधिष्ठानस्थलेषु संदर्शयन् जनस्तुत्यः ॥ ७९३

अथ मारुतशैलीं तां करिणां संदर्शनाय भूपालः ।
स्वीकुर्यादुद्यानस्थले तु गजपालनिर्दिष्टे ॥ ७९४

पूर्ववदेवात्रापि प्रकल्पनीयं हि षट्तलं क्रमशः ।
अष्टादश करिणामिह बन्धनतलमादिशेन्मतिमान् ॥ ७९५

द्विरदास्त्रयस्त्रयः किल बन्ध्या प्रतितलमिहादिष्टाः ।
तस्मादिरदाश्चाष्टादशसंख्या भूमिपालगणनीयाः ॥ ७९६

प्रथमायामिह पङ्क्तौ द्विरदाश्चाष्टादश प्रबन्ध्या हि ।
एवं द्वितीयपङ्क्ताविभाश्चतुर्विंशतिः प्रोक्ताः ॥ ७९७

षट्तलवेदीस्थाने तृतीयपङ्क्तौ तु कलभानाम् ।
त्रिंशत् संख्या कथिता बन्ध्यानां तत्र दर्शनार्थे हि ॥ ७९८

एवं चतुर्थपङ्क्तौ षट्त्रिंशद्वाराणाः कथिताः ।
एवं पञ्चमपङ्क्तौ चत्वारिंशद् द्वयं च कलभानाम् ॥ ७९९

अष्टाचत्वारिंशत् करिणां संख्या तु षट्पङ्क्तौ ।
प्रायः समप्रमाणा स्थाप्यास्ते कुञ्जराः कथिताः ॥ ८००

रचनायामस्यामपि करिणां द्विशतं द्वयेन हीनमिति ।
आहृत्य क्रमसंख्या कथिता गजलक्षणज्ञैश्च ॥ ८०१

संदर्शनभूमितले चैषा शैलीह मारुती स्थाप्या ।
एकस्मिन् दिग्भागे क्रय्यगजानां परीक्षार्थम् ॥ ८०२

गारुडशैली चैषा मारुतशैली च वारणस्थाने ।
अनुलोमप्रतिलोमक्रमकल्प्या निश्चिता भूपैः ॥ ८०३

करुणावशाच्च वायोर्विनतातनयस्य चेभानाम् ।
स्थापनमिह संदिष्टं गतिक्रमान्मङ्गलस्थानम् ॥ ८०४

अथ च भुजङ्गमशैलीं तां च तृतीयां कचिन्नृपतिः ।
संदर्शनभूमितले प्रकल्पयेद्गजपरीक्षार्थम् ॥ ८०५

पङ्क्तित्रयमेवात्र प्रकल्पनीयं गजस्थानम् ।
तत्र हि करिणः स्थाप्याः समप्रमाणाः परीक्षार्थम् ॥ ८०६

अष्टौ करिणः स्थाप्याः सप्त च षट् पञ्च चत्वारः ।
द्विरदास्त्रयश्च युग्मं त्वेवं पङ्क्तित्रये स्थाप्यम् ॥ ८०७

आहत्य कलभसंख्या शतमुक्तं पञ्चविंशतिकम् ।
पङ्क्तित्रयसंभक्तं प्रदर्शयेद् भूमिपालस्तु ॥ ८०८

अथ पशुशैलीं करिणां समाश्रयेद् भूपतिः काले ।
संदर्शनभूमितले क्वचित् परीक्षार्थमादिशेन्नृणाम् ॥ ८०९

षट् पङ्क्तिरत्र कथिता तत्र च करिणां द्वयं प्रथमम् ।
तदनु त्रयश्च करिणश्चत्वारः पञ्च षट् च सप्तमिताः ॥ ८१०

एवं च द्विरदानां संख्या सा सप्तविंशतिका ।
एवं समक्रमेण प्रतिपङ्क्तितलं गजस्थानम् ॥ ८११

कलितं चेच्छतयुक्तं द्विषष्टिसंख्याकमादिशेद् भूपः ।
धेनोः शैल्यामस्यां बद्धानां गजपरीक्षार्थम् ॥ ८१२

तामेतां शैलीमिह वदन्ति केचिद् बुधास्तु भूशैलीम् ।
नाम्नैव न तु गजानां संख्यायां पूर्वपद्धतिस्त्वेषा ॥ ८१३

करिणां वयमपि तस्मादङ्गीकुर्मस्त्विमां च भूशैलीम् ।
करिणां च मानवानां शुभप्रदां सर्वदेशेषु ॥ ८१४

अथ पञ्चमशैलीं तां प्रकल्पयेत् क्वचिदधो भूपः ।
साङ्गणभूमौ प्रायः शरशैलीं गजपरीक्षार्थम् ॥ ८१५

पङ्क्तिचतुष्कं स्थाप्यं शरस्वरूपवदिह प्रायः ।
प्रतिपङ्क्तितलं चादावष्टगजाः सप्त च द्विरदाः ॥ ८१६

आहत्य चेह पङ्क्तौ स्थानचतुष्केषु वारणाः स्थाप्याः ।
षष्टिक्रमसंमिलिता भवन्ति सर्वत्र देशेषु ॥ ८१७

तदनु द्वितीयपङ्क्तौ सप्त गजाः षट् च वारणाः क्रमशः ।
आहत्य चेह पङ्क्तौ स्थानचतुष्के तु वारणाः स्थाप्याः ॥ ८१८

पञ्चाशदपि च युग्मं करिणां संख्यात्र भवति भूपालः ।
कलयेत्तामिह काले शरशैल्यां गजपरीक्षार्थम् ॥ ८१९

एवं तृतीयपङ्क्तौ षट् करिणः पञ्च वारणाश्चैवम् ।
आहत्य चेह पङ्क्तौ स्थानचतुष्केऽपि भूपालैः ॥ ८२०

द्विरदास्तु चतुश्चत्वारिंशत् स्थाप्या भवन्ति सममानाः ।
एवं चतुर्थपङ्क्तौ पञ्च गजाश्चापि चत्वारः ॥ ८२१

आहत्य क्रमपङ्क्तौ षट्त्रिंशद्वारणाश्चात्र ।
स्थाप्या भवन्ति काले गजपालैर्गजपरीक्षार्थम् ॥ ८२२

शरशैल्यामस्यां तु द्विरदानां स्थापनं कल्प्यम् ।
द्विनवतिसंख्यायुतमथ शतं च कलयेत् प्रमाणज्ञः ॥ ८२३

निजकरिसंख्यानुगुणं स्वेच्छानुगुणं च भूपालाः ।
संदर्शनं च करिणां प्रकल्पयेयुर्निजे नगरे ॥ ८२४

पञ्चविधास्विह शैलीष्वेकां वा भूमिपालास्तु ।
स्वीकुर्युरथ च काले शैलीद्वयमपि तथा कल्प्यम् ॥ ८२५

शैलीत्रयमपि तेषां चतुष्कमथ पञ्चकं काले ।
निजकरिसंख्यानुगुणं प्रदर्शयेद्गजपरीक्षार्थम् ॥ ८२६

प्रातस्नातः शुद्धः कृतसुरपतिदेवपूजनादिश्च ।
करधृतफलपुष्पादिर्यतेत धीमान् हि गजपरीक्षार्थम् ॥ ८२७

बद्धानां द्विरदानां बन्धस्थानेषु विविधरूपेषु ।
शैल्यानया तु संदर्शनभूमितले द्विरदपालैः ॥ ८२८

करिणां तु मुखपरीक्षा चादौ कार्येति निश्चिता शास्त्रे ।
नयनयुगं शीर्षतले रोमालिस्तस्य संस्थानम् ॥ ८२९

शुण्डाया लक्षणमथ विज्ञेयं गजपरीक्षज्ञैः ।
मुखशुण्डारागादेर्बिन्दूनामपि च रूपमेवं हि ॥ ८३०

पुष्करभागे श्वेतस्वरूपबिन्दुप्रसक्तिस्तु ।
नेतॄणां धनवृद्धिं करोति रक्तस्वरूप बिन्दुस्तु ॥ ८३१

करिणामपि प्रभूणां दीर्घवयःकालदं कथितम् ।
मुखरागस्यापि फलं त्वेवं ज्ञेयं क्वचिद्विशेषेण ॥ ८३२

करिणां मुखमध्यतले बिन्दुव्यूहस्तु संदृश्यः ।
केषांचिदुत्तमांशस्वरूपभाजां भवेल्लोके ॥ ८३३

आजन्मदृश्यरूपो भवति हि स तु बिन्दुपुञ्जस्तु ।
अथवा केषांचिदधोवयःक्रमाद् दृश्यरूपश्च ॥ ८३४

तत्तद्गजकुलमूला वनपोषणवैभवेनापि ।
वर्षे पञ्चमके वा षष्ठे वा सप्तमे वापि ॥ ८३५

संदृश्यः स तु बिन्दुव्यूहश्चाष्टमवयःप्राप्तौ ।
एवं तत्तद्वयसामाविर्भावक्रमं ज्ञात्वा ॥ ८३६

बिन्दुस्वरूपमथ तत्फलं च कालेन निर्दिशेन्मतिमान्।
स्थानचतुष्कं प्रोक्तं बिन्दूनां गजशरीरे तु ॥ ८३७

मुखमध्यतलं शुण्डा कण्ठश्चोदरतलं प्रायः ।
बिन्दुपरिष्कृतभागः शुभदः करिणां च नेतॄणाम् ॥ ८३८

स्थानान्तरे तु बिन्दुर्न शुभफलप्रद इहादिष्टः ।
तस्मात् सूक्ष्मधिया तत्स्वरूपफलमादिशेत् प्राज्ञः ॥ ८३९

कोकनदवर्णबिन्दुप्राप्तिः शुभदायिनी प्रोक्ता ।
कुङ्कुमवर्णश्च तथा बिन्दुः सन्ध्यारुणप्रभो बिन्दुः ॥ ८४०

विद्रुमवर्णश्च तथा गजबिन्दुः सर्वमङ्गलविधायी ।
इत्थं वदन्ति लोके विबुधा गजशास्त्रवेत्तारः ॥ ८४१

प्रत्यक्षमपि च दृष्टः करिणां बिन्दुस्वरूपफलभेदः ।
केतकवर्णो बिन्दुप्राप्तिरपि क्वचिदिहादिष्टा ॥ ८४२

तारावर्णो बिन्दुर्मुक्ताफलहंसपुण्डरीकाभः ।
गजवपुषि बिन्दुराशिः शुभदः शास्त्रेषु निर्दिष्टः ॥ ८४३

बिन्दुस्तु कृष्णवर्णो नीलरुचिश्चापि गजशरीरेषु ।
न शुभफलप्रद इति हि प्राज्ञैर्निर्दिश्यते लोके ॥ ८४४

विच्छायबिन्दुरपि च प्रायोऽनर्थप्रदः करिणाम् ।
शुभवर्णबिन्दुरूपं तस्माज्ज्ञात्वा फलं वदेत् प्राज्ञः ॥ ८४५

अयुतसहस्रानेकाबिन्दुप्राप्तिश्च गजशरीरेषु ।
नानानर्थविधात्रीत्येवं शास्त्रेषु निर्दिष्टम् ॥ ८४६

तस्मान्मुक्ताकारा बिन्दुप्राप्तिश्च चणकरूपा वा ।
गजवपुषि मङ्गलानां विधायिनी चेति निर्णीता ॥ ८४७

पद्मदलाकृतिवर्णप्राप्तिरपि क्वचिदिभस्य शुभदैव ।
मुखभागे शुण्डायामुदरतले कण्ठभागे च ॥ ८४८

वक्षःस्थले च करिणां श्वेतो वर्णश्च मङ्गलविधायी ।
तस्माद्बिन्दुं वर्णं ज्ञात्वा फलमादिशेन्मतिमान् ॥ ८४९

व्यक्ताकारं कुम्भद्वयमथ करिणां शुभप्रदं सततम् ।
नयनमपि मञ्जुलाभं हीनं रक्तस्वरूपरेखाभिः ॥ ८५०

शङ्खाभं दन्तयुगं केतकवर्णं च मङ्गलविधायि ।
रक्ताभं शुण्डाग्रं विद्रुमवर्णं च शुभदमादिष्टम् ॥ ८५१

अष्टादश नखभागाः शुभ्राः करिणां शुभप्रदाः काले ।
दीर्घा वालधिरपि च ज्ञेया श्रेयःप्रदा नेतुः ॥ ८५२

गतिरपि परमा शुद्धा सायंकाले परीक्ष्या हि ।
क्रय्यानां दर्शनतलभाजां करिणां गुणादिश्च ॥ ८५३

शिक्षाशैलीं तस्याः प्रयोगशैलीमपि ज्ञात्वा ।
मूल्यं वदेच्च करिणां कुलभेदं रूपभेदं च ॥ ८५४

यदि सत्यामिच्छायां शौर्यपरीक्षा च नागानाम् ।
कर्तव्या संदर्शनभूमेर्दूरस्थले युक्त्या ॥ ८५५

निक्षिप्य गजशरीरे ताम्रसहस्रस्य खण्डांस्तु ।
एकाधिकयोजनतो मार्गे नीत्वा क्रमेण गतिमाशु ॥ ८५६

ज्ञात्वा श्रमराहित्यादिकमपि करिणां परीक्षाज्ञः ।
मूल्यस्य निर्णयादिकमथादिशेत् कार्यसिद्ध्यर्थम् ॥ ८५७

ये श्रान्ता दूरतराध्वानो ये क्लान्तदेहाश्च ।
आतपवेलायामपि तृष्णाक्षुत्पीडिताः शश्वत् ॥ ८५८

ये निश्वासपरास्ते वर्ज्या द्विरदा महाकार्यात् ।
एवं सद्गुणहीना बलेन हीनाश्च वारणास्त्याज्याः ॥ ८५९

दुर्गन्धा ये करिणो ये वा रोमालिकवचिताङ्गाश्च ।
कपटात्मानो ये वा ये वा दुर्भोजनाभिलाषाश्च ॥ ८६०

ये मन्दधियो दृष्टाः शिक्षाकालेषु ये भीताः ।
ये करिणः संक्षुब्धाः क्रोधाद्यैस्ते च नीचाश्च ॥ ८६१

क्रयनिर्णयकाले ते संत्याज्या एव निर्दिष्टाः ।
एवं द्विरदपरीक्षाक्रमवेत्तारो हि बहुयुक्त्या ॥ ८६२

संदर्शनभूमितले स्थितिभाजां लब्धशिक्षाणाम् ।
तरतमभावक्रमतः करिणां मूल्यं तु निर्दिशेन्मतिमान् ॥ ८६३

अथवा गजशालायां गमनागमनेषु वा करिणाम् ।
कल्पनीया हि परीक्षा नानारूपा प्रयत्नेन ॥ ८६४

भुक्तिसमये गजानां तोयादाने क्रियाकाले ।
आगमने गमने वा भारोद्वहने तथा करिणाम् ॥ ८६५

शिक्षाकालेष्वथवा भवन्ति दृश्या गुणास्सर्वे ।
व्यक्ताकाराः प्रायस्तेनैव च गजपरीक्षा हि ॥ ८६६

फलदा भुवि निर्दिष्टा स्वीकार्या मानवैः सा हि ।
गजभावज्ञानं तु प्रोक्तं विविधस्वरूपमूह्यमिति ॥ ८६७

केचिन्मुह्यन्ति बुधा द्विरदपरीक्षासु कठिनासु ।
प्रायो नानारूपा सा चिरकालेन संवेद्या ॥ ८६८

तत्र तु बुद्धिभ्रंशो विबुधानां हस्तिपालानाम् ।
न हि दोषाय भवेदिति निर्दिष्टा शास्त्रवर्त्मनि क्षोण्याम् ॥ ८६९

अत एव परीक्षाज्ञैः प्रदर्शितान् वारणान् श्लाघ्यान् ।
स्वीकृत्य नरा लोके मोदन्ते विविधकार्यफलभाजः ॥ ८७०

द्विरदानां हरिणानामेवं शुकशारिकादीनाम् ।
पोषणनिरता लोके मोदन्ते स्वर्गसुखभाजः ॥ ८७१

उत्तमगुणसंपन्नाः करिणो यत्र स्थले निवसन्ति ।
तत्र स्थिरा हि लक्ष्मीर्नानाजयदायिनी लोके ॥ ८७२

शास्त्रविलोचनलक्ष्या प्रत्यक्षमपि प्रकामविद् दृष्टा ।
उत्तमकरिभिर्लक्ष्मीविलासशैली हि सर्वत्र ॥ ८७३

देवेष्विव नृपतिष्विव तथा मुनीन्द्रेष्विव प्रायः ।
आजन्म करिषु सद्गुणराशी राजत्यमेयो हि ॥ ८७४

वर्षति मेघः काले विलसति भूमिश्च सस्यलक्ष्म्या हि ।
यस्मिन् स्थले द्विपेन्द्रा धर्मपराः पार्थिवेन्द्राश्च ॥ ८७५

करिणो जयन्ति लोके मानवहितकारिणस्त्वमेयगुणाः ।
सूर्य इव सत्कुलजा देवांशा देववन्मान्याः ॥ ८७६

ते च नरा विजयन्ते यैर्द्विरदानां हि रक्षणं क्रियते ।
संसृतिदुःखविहीना संप्राप्तरमाकटाक्षविभवाश्च ॥ ८७७

संतोषभरितहृदयाः करिणो यत्र स्थले हि निवसन्ति ।
तत्रैव सर्वलक्ष्मीलीलादिकमादराद् दृश्यम् ॥ ८७८

एवं नानासद्गुणजलधीनां वैभवं करिणाम् ।
अयुतैकभागमेव प्रकाशितं सर्वकार्यसिद्ध्यर्थम् ॥ ८७९

गजपाला युक्तिज्ञा गजप्रिया ये च मानवा लोके ।
चिरपरिचयात्तदीयं ज्ञेयं वैभवमितीह तैर्बहुधा ॥ ८८०

इति गजसंग्रहणकलाप्रकार एष क्षमातले जीयात् ।
नारायणेन दीक्षितवरेण रचितः सुरेशमोदाय ॥ ८८१

इति नारायणदीक्षितविरचिते
गजग्रहणप्रकारे
पञ्चमाश्वासः ॥